

ORISSA REVIEW

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(K.G.)



Hon'ble Governor Shri B. Satyanarayan Reddy, Chief Minister Shri Biju Patnaik and other dignitaries are offering flower at the Statue of Mahatma Gandhi In the Orissa Assembly premises on 2-10-1994.



Freedom fighters felicitated at Berhampur In a meeting organised by the State Golden Jubilee Celebration Committee of Quit India Movement on 6-9-1994. Shri Bairagi Jena, Minister, Information & P. R. felicitated the freedom fighters.

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Commendable Activities of Jagarana

(A voluntary organisation, established in 1981 in Gudari, Rayagada district)

The JAGARANA has now extended its activities to 411 villages and is planning to extend further to four new blocks of undivided Koraput district. It is now operative in full swing in 220 villages of Gudari block, 151 villages of Ramanaguda, 15 in Padmapur and 25 in Chandrapur blocks.

Achievements :

An eight thousand feet long canal was dug in Ramanaguda block to provide irrigation to Palkidang. The construction of the Palkidang canal (3'6"x3'6") was completed within 21 days with the help of native Lanjia Soura labour at the cost of Rupees one lakh twenty five thousand under the able supervision of the members of the Village Committee belonging to four villages. The Committee fixed @ Rs. 350 per acre for irrigation.

The JAGARANA has successfully instituted Village Committee, Mahila Committee, Village Fund, Village Godown in each village. Following are some of the few breakup achievements.

Tailoring Training	... 5 Girls in Gudari Block
Manufacturing of turmeric powder	... Barajuguda Women Committee
Stitching of Khali	... Baliguda Mahila Committee
Rearing of goats & bamboo <i>chati</i>	... Jalanidhi Mahila Committee
Rope making	... Ramanaguda <i>bata</i> police
Bamboo works	... Villagers of Rambhi
Pottery	... Potters of Gudari
Anti-liquor MOV	... Women of Dimiriguda, Jalanidhi, Balipanga Rengam & Kujarigaon.
Country wells & Tube-wells	... Through persistent-efforts of women of Kshetaguda & Nuagoitha villages.
Successful implementation of JRY	... Village Committees of Kandakuti, Dimiriguda, Gajiguda, Chipraguda & Samaralendi.

In order to strengthen the Village Committees and effect all round developments of villages, Jagaran has nominated 35 persons from each block as members to the General Body and 11 members to the Executive Body for effective supervision and implementation of schemes.



Hon'ble Chief Minister Shri Biju Patnaik inaugurating the Jhansi Rani Mahila Mangal Samitee (Baisimouza) in Jagatsinghpur district on 4-10-1994

Gandhiji and the Khadi work in Orissa

Purnima Rath

The Khadi Movement which was so central to the freedom struggle was not only an economic programme but it became a political weapon in the hands of the Indian National Congress. Gandhiji believed that the Indian weaver had the capacity to topple the British empire with his loom. If the Indians would love their own cloth made in their own country the textile imported from Manchester could have no place in the Indian market. This would create an economic crisis for the empire and force the Britishers to quit India. Therefore khadi had been an instrument that remained at the root of all his political thinking and struggle.

The khadi programme got its impetus during the Non-cooperation Movement. Gandhiji used to tell the people that the *charakha* was the sword with which the Congress must fight for Swaraj. He also thought of Indian economy which lay in khadi. He wanted that India should be capable of clothing her people without any help from foreign countries. The use of khadi and *charakha* would enable the poor women to remain at home earn their living. *Charakha* would be the means of their economic regeneration, wealth and independence. If the Indians came to use *charakha* all over the land, then they would entirely be independent, fearless and self-supporting. In fact, their freedom lay in the use of *charakha* and khadi.

The central fact associated with khadi was to make every village self-supporting. For the people who were starving for want of occupation and food, swaraj had no meaning, unless they had economic self-sufficiency they would enjoy nothing. Khadi brought forth three messages. It taught the people to improve their economic condition. It gave them the idea of developing their indigenous art and industry. And in doing so, they learned how to fight the Britishers with a non-violent method. In this way khadi created in the country an atmosphere for mass education and upheaval.

Those who were in charge of the Congress activities in Orissa had very carefully charted out a programme for the production and promotion of khadi. During the Non-cooperation Movement boycott of foreign cloth brought about tremendous change in the socio-economic life of the Oriyas. Khadi work in Orissa received popular support with the first visit of Gandhiji. Addressing a gathering in Cuttack in 1921 Gandhiji said that Orissa would achieve her economic independence through the use of khadi. These words encouraged these Oriyas who were in the field of the khadi movement. One would be able to live with self-respect by devoting his time to spinning and weaving. This work possessed immense capacity to change the condition of the rural poor as well as the urban population. Even the ladies of the upper class could devote their time to spinning. This was not only a social service but equal to worshipping the motherland. One's love for khadi would mean his love for his own country, his own tradition, his own people.

Alakashram was the chief centre for khadi work. Sahadeva Das took initiatives. Workers of Singhbhum, Sambalpur, Puri, Balasore, Ganjam joined the khadi work. From Swaraj Ashrama Congress leaders like Biswanath Nanda, Ramakrishna Nanda, Sudarsana Praharaj, Krushna Chandra Pradhan, Fakir Sahu came to impart training to the workers. The concept of khadi and *charakha* touched the hearts of innumerable school students who abandoned their studies and joined the movement.

On 22 April 1923 the second session of the Balasore District Congress Conference was held at Basta. Leaders who were present discussed the problem of spinning and cotton cultivation in Orissa. This gave a new opportunity for khadi work.

Pandit Gopabandhu Das, who believed in the Gandhian philosophy also spread the

concept of khadi in Orissa. To him khadi work could help the famine affected areas. As the part of the programme thousands of spinning wheels had been distributed in Puri district. Khadi could be accepted to be the national dress. In the flood affected areas he introduced the programme of spinning, so that the needy would be able to earn their living. He persuaded the Oriyas to buy khadi from areas where the people were affected by flood, drought and famine. Gopabandhu called it *Durbhikhya Khadada*. Buying khadi from those who needed help had been considered a social work.

On 25 August 1925 Gopabandhu Das went to Akari to study the appropriate methods of execution of khadara programme. Khadara workers took interest to popularize khadara among the people through prize giving competitions and exhibitions.

Through literature the leaders created enthusiasm among the people who came forward to accept khadi and reject foreign cloth. Banchanidhi Mohanty, Birakishore Das and Kuntala Kumari Sabat fostered the idea of khadi with their songs. In 'Samarajugara Amara Sangita' Birakishore Das called khadi the instrument for country's liberation. Khadi had to be accepted as a substitute for foreign cloth. Therefore he felt the need of using the spinning wheel. Banchanidhi Mohanty's songs infused into the Oriya mind a desire for *swadeshi*. More than this, he called the spinning wheel the sacred wheel of Lord Vishnu. Khadi produced by this wheel would purify all that had used it. Banchanidhi asked his people not to touch foreign cloth for it was impure.

A centre under Govind Misra at Champapura started functioning. Gopabandhu Choudhury was also in charge of another khadi centre whose production was on co-operative basis. Branches of All India Charakha Association started functioning at Ali in Cuttack district and Balasore. About 300 labourers were engaged there in khadi production. Provincial khadi Board took up the expenses of the khadi centres. In Ganjam district khadi production increased encouragingly. "The Daridranarayana Sevasadana Khadi Kendra" established by

Gopabandhu Das in 1925 made a good stride and earned about one lakh rupees.

Gandhi during his visit to Orissa advised the villagers to improve their economic conditions with the help of the spinning wheel. In order to make themselves self-sufficient and self-dependent they should train up their children to spin; and through their children steps might be taken up to persuade other villagers to spin.

In a meeting at Swaraj Ashram, Cuttack in 1927, the Utkal Provincial Congress Committee decided that the Working Committee devise means for selling khadar worth Rs. 10,000 every month.

After the suspension of the Civil Disobedience Movement in 1932 attention was given to constructive work. Khadi centres came up at Bolagada and Kendupatna. Gopabandhu Choudhury became the Secretary of All India Spinning Association in 1934. He started Cuttack Khadi Organisation at Cuttack investing Rs.3,000. He came to Bari in 1934 and engaged himself in khadi work. A Khadi Association at Bari started functioning on behalf of the Gandhi Seva Sangha. Manmohan Choudhury remained in charge of the association work.

Daridranarayana Seva Sangha was established at Satyavadi and through it khadi was produced and sold. Moreover the Congress organisation had a centre known as Madhusudan Gramodyoga near Chandi Temple in Cuttack town. Jivaramji Kalyanji donated one lakh rupees to Gandhi Seva Sangha for the development of khadi work.

In between 1934 to 1942 twenty three khadi centres were running in Orissa. Some of them were at Delanga, Bari, Ali, Ganeswarapur, Raipur, Jhadapipali, Soro, Tandikana and Agarapara. These centres were opened up on behalf of the Gandhi Seva Sangha. These centres functioned efficiently under the supervision of Krupasindhu Hota, Rama Devi, Harekrishna Biswal, Paramananda Patraik, Harekrishna Mahatab and other Congress workers. Charakha Sangha started functioning at Berhampur. Niranjana Patraik remained its

proprietor. To increase khadi production and to make it a popular movement workers were needed in large number. For this training centres were opened up at different places in Orissa. Shri Biswanath Patnaik established a centre for khadi work at Kujendri village near Gunpur after completing his training at Bari ashram.

By 1942 Orissa had made a great stride in khadi work. Production, distribution and sale of khadi went on systematically by trained workers whose aim in life had been to free India from the

foreign rule. Gopabandhu Das, Biswanath Das, H. K. Mahatab, Rama Devi and Gopabandhu Choudhury used khadi which created examples for the common man to follow. Accordingly the khadi movement took deep roots in Orissa. Within a quarter of a century the Oriyas accepted khadi as an integral part of their daily life.

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CHIEF MINISTER FOR USE OF BETTER SEEDS

Chief Minister Shri Biju Patnaik who addressed the departmental officers of the Agriculture Department at the Assembly Committee Conference Hall on September, 21 asked them to switch over to high-yielding seeds to boost paddy and vegetable production. Shri Patnaik who chaired the Committee meeting was apprised of measures adopted to step up the supply of better quality and developed variety of seeds to farmers for Khariff and Rabi seasons. As Basumati cultivation was poised for achieving a breakthrough in certain areas, he advised the officials to boost production of the local variety of perfumed paddy with a hope to earn foreign exchange.

Vice-chairman, Shri Chandramadhab Mishra; MLA, Shri Bharatbhusan Bemai; Vice Chancellor, OUAT Shri Khageswar Pradhan; Commissioner-cum-Secretary, Water Resources Management, Shri Madan Mohan Mohanty and others participated in the discussion.

RABI CULTIVATION

Collector Shri Prabhat Kumar Mohapatra who presided over the agricultural development meeting of the district held at Jajpur of September 13 advised the officials concerned to take effective measures for the success of rabi cultivation. Intensive plan has been drawn up to cultivate paddy in 13,260 acres, sugarcane in 585 acres, pulses in 75,220 hectares, oilseeds in 38,245 acres and vegetables in 22,690 hectares of land.

CATTLE DEVELOPMENT

Chief Secretary Shri R. N. Das has directed the officials concerned of the Animal Resources Development Department to implement plans for the development of cattle and for their scientific care. He also asked them to develop good breeds of birds and animals and also to extend better employment facilities to jobless rural youth in the Animal Resources Sector.

A plan has been drawn up for providing self-employment to jobless youth in 102 proposed dairy farms 55 poultry centres, 800 OMFED-sponsored cow rearing centres and 50 OMFED sale centres will be opened during the current financial year.

RICE PROCUREMENT

The State Government have fixed the procurement price of different varieties of rice i.e. coarse, fine and superfine at Rs.576.15, Rs.608.00 and Rs.640.40 per quintal respectively, according to a directive issued by the Food and Civil Supplies Department.

The State of Female Literacy among Tribal People in Orissa

Dr. Chitrasen Pasayat

One of the main objectives of educational planning in our country has been to improve ST (Scheduled Tribes) female literacy by accelerating the process of educational development through larger investments and various incentives. The 1991 census data on literacy show a dismal picture of ST female literacy in Orissa. In this paper, we will confine ourselves to discuss the dismal picture of ST female literacy in Orissa.

It may be noted here that, census of India by definition used to treat children below five years of age as illiterates prior to 1991 census. Since ability to read and write with understanding is not ordinarily achieved until one had some schooling or had at least sometime to develop these skills it was felt by the Ministry of Human Resource Department and the Planning Commission that the population aged 7 years and above is to be classified as literate or illiterate. In view of this, in the 1991 census, the question on literacy was canvassed only for population aged 7 years and above. Also it was the earlier practice to work out literacy rate taking into account the total population. According to census authority, literacy rates would be more meaningful if the population in the age group 0-6 is excluded from the total population. However, we have worked out literacy rate taking into account both the total population and the population excluding the age group 0-6 for a better understanding and changes therein in the literacy situation among tribal women in Orissa.

According to 1991 census, Orissa has more than 70.32 lakhs tribal population of which nearly 35.13 lakhs are male population leaving a little more than 35.19 lakh of tribal people as females. The districts of Koraput, Mayurbhanj,

Sundargarh, Sambalpur, Kendujhar, Kalahandi, and Phulbani are mostly tribal dominated. In Orissa literate population among tribal people works out to 12,72,863 (18.10%). Of them number of literates among male tribals is 9.81 lakhs (27.92%) while nearly 2.92 lakhs tribal women (8.30%) are counted as literates.

It means more than 44.33 lakhs of tribal people above six years of age are still illiterates having no access to any formation whatsoever. Of them nearly 18.68 lakhs are males and a little more than 25.65 lakhs are females. Thus, the present status of tribal women in Orissa with respect to literacy is definitely discouraging. Despite all the attempts made for tribal education, notable achievements are still far from expectation. So, the problem of education among ST females is definitely not simple. At this critical juncture every tribal girl child is required to be given full benefit of educational opportunities for which priority action plans at national level, regional level, state level and district level are required to be immediately adopted without further loss of time. The following analysis will provide the gloomy and real picture of ST female literacy in Orissa which is just unthinkable.

In 1991 census, the number of ST female literates is 2,91,745 in Orissa. In terms of numerical strength of tribal women, Koraput with 8,24,187 tops the list and Puri with only 62,154 tribal female population remains at the bottom. But in terms of the number of female literates among STs Sundargarh has the highest number of ST female literates (79,835), while Cuttack has the lowest (4,877) in the State. The table presents the female literate population in the districts and State in 1991 census. It

suggests that a district may have more number of tribal women than many other districts, but the level of literacy may not necessarily be higher and vice versa.

The levels of development of literacy among tribal women are uniformly not recorded in all the districts of the State. The analysis further suggests that in terms of number a district may have more number of tribal female literates than the other, but in terms of percentage the same district may lay below the other one. In other words, in terms of percentage the data reveals a different picture.

Percentage of ST Female Literates to total ST Female Population among tribals :

The ST female literacy rate in the State of Orissa has been obtained at 8.29 per cent in 1991. Among the districts, the ST female literacy rates in six districts namely Sundargarh (20.04 per cent), Sambalpur (13.33 per cent), Puri (11.48 per cent), Kendujhar (9.37 per cent), Phulbani (9.21 per cent) and Mayurbhanj (8.35 per cent) stand above the State average although there has been high inter-district variations. The remaining seven districts lay below the state average. Notably, Dhenkanal with 8.26 per cent literacy rate is very closely lagging behind the State average.

Among the districts, Sundargarh has recorded the highest ST female literacy rate i.e. 20.04 per cent and the lowest is recorded in case of Koraput with 1.93 per cent which is just unimaginable. There are ten districts in Orissa where the percentage of ST female literates to total ST female population are below ten per cent which projects a very abysmal picture of status of tribal women in Orissa in literacy front.

Percentage of ST Female Literates to ST Female Population aged 7 years and above

If we exclude the ST females of age-group 0-6 years and work out the percentage of ST

female literates to ST female population aged seven years and above then we find slightly a better picture. In this method, for instance, the ST female literacy in tribal population of Orissa stands at 10.21 per cent which is definitely better than 8.29 per cent worked out in the previous method. Among the districts the ST female literacy rates in six districts (the same six districts worked out in the previous method) stands above the state average and the remaining seven districts lay below the state average. According to this method also Sundargarh tops the list with 24.52 per cent literacy rate while Koraput remains at the bottom with 2.39 per cent literacy rate among tribal women of the districts.

In terms of number of ST female literates, Koraput occupies fifth position but in terms of percentage of ST female literates to total ST female population among tribals it remains at the bottom. Unthinkably, the ST female literacy rate in 1991 census is 1.93 per cent only. Similarly, Puri has less number of ST female literates than many other districts. So, it occupies the 11th position in the rank; but in terms of percentage it occupies third position (11.48 per cent). This also clearly indicates that inter-district disparities persist in levels of educational development among tribal women in Orissa.

As it has been done earlier, percentage of literacy can be calculated in two methods which provide two different pictures. For instance, the all Orissa figure indicate that 8.29 per cent of total tribal women are literates whereas 10.21 per cent of tribal women excluding the age-group of 0-6 years are literates. One also finds inter-district variations and the analysis indicates that the two figures of a particular district does not provide exactly the same picture in relation to other districts. For instance, percentage of ST female literates to total ST population in Cuttack was 5.48 and remains at 11th position in the list but when we exclude the tribal girls of age group 0-6 years then the literacy level increased to 6.89 per cent and the district Cuttack goes up to place itself at 10th position.

It may be of interest to see how the districts of Orissa are located with regard to the state average in respect of literacy rate among tribal women. In the following table, we list the districts in descending order of literacy rate among tribal women in both the methods. In the brackets are shown the literacy rate of the respective districts.

Above State Average		Below State Average	
Percentage of Literates to total	Percentage of Literates excluding 0-6 years	Percentage of Literates to total	Percentage of Literates excluding 0-6 years
1	2	3	4
Sundargarh (20.04)	Sundargarh (24.52)	Dhenkanal (8.26)	Dhenkanal (10.17)
Sambalpur (13.33)	Sambalpur 16.09)	Bolangir (7.56)	Bolangir (9.03)
Puri (11.48)	Puri (13.83)	Balasore (5.61)	Balasore (7.14)
Kendujhar (9.37)	Kendujhar (11.74)	Ganjam (5.53)	Cuttack (6.89)
Phulbani (9.21)	Phulbani (11.26)	Cuttack (5.48)	Ganjam (6.82)
Mayurbhanj (8.35)	Mayurbhanj (10.50)	Kalahandi (4.48)	Kalahandi (5.38)
		Koraput (1.93)	Koraput (2.39)

According to the both methods six districts namely Kendujhar, Mayurbhanj, Phulbani, Puri, Sambalpur, and Sundargarh are above the State average of literacy rate. The remaining seven districts lay below the state average. Of the six districts placed above state average in 1991 census, Sundargarh is found to be most advanced among them. Similarly, Koraput is found to be the most backward. On the whole, setting aside the low level of ST female literacy, various districts in Orissa provide a scenario of highly unequal and uneven level of educational development. Despite many policy measures in educational front, except Sundargarh and Sambalpur districts all other districts of the State have presented gloomy pictures of ST female literacy.

In both the methods of calculation, all the districts except Ganjam and Cuttack have maintained the same positions. According to first method, Ganjam occupies the 10th position and Cuttack 11th position. But according to the second method Ganjam comes to the 11th position whereas Cuttack

moves up to the 10th position. This variation in their positions is mainly due to the variation in the proportion of girl child in the age group of 0-6 years in these two districts.

It is rather a coincidence that Sundargarh and Sambalpur districts with relatively a large number of tribal women population are also well ahead in terms of ST female literates. So, among tribal women dominated districts of Orissa these two districts exhibit comparatively a satisfactory picture in terms of development of education among them. A number of factors like industrialisation and urbanisation contribute to the growth of ST female literacy in these districts.

The above data clearly indicate that the educational development among tribal women of districts in Orissa was highly imbalanced on either side of the average. The analysis of the spatial structure of literacy rate suggests that inter-district disparities continue in Orissa. The concentration of literate tribal women in a handful of districts like Sundargarh and

Sambalpur proves that the strategy of educational development in Orissa has failed to correct the regional imbalances. However, the present educational scenario clearly reveals that educational activities in the state of Orissa are mainly confined to a few pockets only. We have not paid sufficient attention towards the promotion of education among tribal women and girl children.

Seemingly adequate infrastructure under both overheads and services is not available in the tribal areas. Because most of the tribal population of the state is found in the hill region, dense forest and inaccessible areas of the State. Also, the large tribal population in the tribal belt continue to be rural. So, the situation particularly among fair sex is quite discouraging. The tribal people who have specially suffered from relative isolation for centuries consequently suffer from backwardness, superstition and many other impediments of like. They need all the more encouragement and incentives for pursuing with a plan of studies through the various stages of education including higher education.

The Governments have however introduced different types of incentives from scholarships to residential school facilities. Special facilities for accommodation, compensatory allowances and the like have been started for the teachers also, who are living in the tribal areas. Special thrust has been given to the vocational education to the tribal children in order to introduce new avenues of employment and self-employment amongst the tribal children.

Even if the Governments desire to provide adequate educational opportunities and incentives for the educational development of the tribal people, the result is not satisfactory. All these incentives and facilities have failed to attract the girl children in particular. The tribal people are obviously new comers in the race of literacy and majority of them are yet to enjoy the benefits of modern education and assistance provided by the Governments and various social organisations. The efforts made by certain non-government organisations have proved that given the opportunities and facilities, the tribal

girls will fare well and sometimes even better than boys and their counterparts belonging to other advanced communities. Apparently, the Christian missionaries have mainly succeeded in educating the tribal girls in Orissa. Notably, the missionaries have not only converted the tribal people to Christianity, but also worked hard simultaneously for the spread of literacy. Despite all this, a very low percentage of tribal population have effective education and very few of them are females. Because, the drop-out rate, the stagnation and the absenteeism among them are very high. If a dent has to be made in the system to improve education among them, bold and innovative measures and incentives on stepped up scale have to be employed.

It is essential to attract the tribal girl students and retain them either in the formal school system or non-formal education (NFE) system and also to check drop-out rates. More emphasis has to be given on elementary education. There is a need to open a good number of residential schools for tribal girls in particular in all the nook and corner of all the pockets of tribal habitation. There is a need to upgrade such primary schools also. Special vocational education is to be imparted to tribal girls in crafts like tailoring-cutting, type-writing, embroidery or other traditional skills. Besides, emphasis has to be made on various types of incentives both for the teachers as well as girl students such as award of scholarships, mid-daymeals and the like.

Undoubtedly, incentives are playing a major role in narrowing down the educational deprivation of the fair-sex among tribal people and thereby fulfilling the constitutional obligations to provide better opportunities to them. Government's commitment to social justice is directly related with the development of education among them, though the policy is sometimes not substantially supported by the inadequate budget. Considering the vastness in terms of geographical area and bulging population size and backwardness, policy-makers cannot ignore the educational grievances of other sections of our society. Notwithstanding this, some more resources and better utilization and management of the incentives are needed to make tribal girls equal partners of the larger society.

Sl. No.	District	No. of Persons	Position	Persons in the age group 0-6 years	Position	Persons above 6 years group	Position	Literates	Position	Percentage of Literates to total	Position	Percentage of Literates excluding 0-6 years	Position
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	Balasore	97383 (2.77%)	11	20814 (3.14%)	11	76569 (2.68%)	11	5466 (1.87%)	12	5.61	9	7.14	9
2.	Bolangir	158826 (4.51%)	8	25841 (3.90)	9	132985 (4.65%)	8	12012 (4.12%)	7	7.56	8	9.03	8
3.	Cuttack	88969 (2.53%)	12	18136 (2.74%)	12	70833 (2.48%)	12	4877 (1.67%)	13	5.48	11	6.89	10
4.	Dhenkanal	114354 (3.25%)	10	21551 (3.25%)	10	92803 (3.25%)	10	9442 (3.24%)	9	8.26	7	10.17	7
5.	Ganjam	151084 (4.29%)	9	28606 (4.32)	8	122478 (4.29%)	9	8356 (2.86%)	10	5.53	10	6.82	11
6.	Kalahandi	250964 (7.13%)	6	41985 (6.34%)	6	208978 (7.31%)	6	11245 (3.85%)	8	4.48	12	5.38	12
7.	Kendujhar	2,97,233 (8.45%)	5	59,954 (9.05%)	5	2,37,279 (8.31%)	5	27,854 (9.55%)	4	9.37	4	11.74	4
8.	Koraput	8,24,187 (23.42%)	2	1,58,096 (23.87%)	1	6,66,091 (23.31%)	1	15,915 (5.46%)	5	1.93	13	2.39	13
9.	Mayurbhanj	5,44,277 (15.47%)	2	1,11,140 (16.78%)	2	4,33,137 (15.16%)	2	45,471 (15.59%)	3	8.35	6	10.50	6
10.	Phulbani	1,63,098 (4.63%)	7	29,678 (4.48%)	7	1,33,420 (4.67%)	7	15,023 (5.15%)	6	9.21	5	11.26	5
11.	Puri	62,154 (1.77%)	13	10,578 (1.60%)	13	51,576 (1.81%)	13	7,135 (2.45%)	11	11.48	3	13.83	3
12.	Sambalpur	3,68,438 (10.47%)	4	63,251 (9.55%)	4	3,05,187 (10.68%)	4	49,114 (16.83%)	2	13.33	2	16.09	2
13.	Sundargarh	3,98,354 (11.32%)	3	72,768 (10.99%)	3	3,25,586 (11.40%)	3	79,835 (27.36%)	1	20.04	1	24.52	1
14.	ORISSA	35,19,323 (101.01)		6,62,399 (100.01)		28,56,924 (100.00)		2,91,745 (100.00)		8.29		10.21	

Source : Office of the Director of Census Operations, Orissa

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The Tantric Cult in Orissa

Dr. Satyanarayan Rajguru

The Odra country had become a hot bed of Tantrism while the Bhaumakara kings were ruling in Tosali. That kingdom was divided into two parts, namely 'Uttara Tosali' and 'Daksina Tosali'. Her capital was situated at Guhesvara Pataka or Guhadeva-Pataka, near the Vaitarani river, which demarcated both the parts.

At first, the Bhauma kings had embraced Buddhism when they used the titles as '*Parama-Saugata*' and '*Parama-Tathagata*'. In some copper plate grants they and their subordinate princes had mentioned their own family 'Samvat' which we call as 'Bhauma-Era'. It was started from 726 A.D. and was in vogue for more than 200 years.

The hills of Lalitagiri, Ratnagiri, Udayagiri etc. contain some Buddhist monasteries and Viharas which must have revealed their glory.

The Bhaumakara kings had adopted a liberal policy in religion. Therefore, they did not disregard the Vedic Brahmanas, who migrated from different regions of India and settled in Tosali. Some Vedic Brahmanas were allowed to take part in the administration to adopt the '*Raja-niti*' in accordance to the '*Artha-sastra*' and '*Manava-Dharmasastra*'. In course of time, the influence of those Vedic Brahmanas made the latter rulers of the Bhaumakara dynasty adopt Saivism and used the title of '*Parama-Mahesvara*' in or about the 9th Century A.D. Perhaps that caused some hazardous situation in the royal court of Tosali. The Baudha Pandits might have opposed the Vedic Brahmanas. Consequently there was no peace in the field of administration. Therefore, some peace-makers should have subsided the dispute by introducing the Tantric Cult which culminated both in Buddhism and Saivism together. Even the Vaisnavism was mixed in it.

At the same time, the goddess Viraja of Jajpur, Charchika of Banki, Vimala of Srikshetra, Gauri of Bhubaneswar, Bhagavati of

Banpur and Tara of Taratarini had been worshipped as important deities of Tantrism.

Sir John Woodroff wrote in his essays, published in *Sakti and Sakta* (published in Madras and London in 1920), Vinayachandra Bhattacharya's *Sadhanamala* and many other prominent authors who before the 12th Century A.D. (M. Winternitz, H.I.L., Vol. I, pp. 590-591 ff.). While the '*Jnanamrta-Sara*', '*Narada-Pancaratra*' and '*Vrhat-Brahma-Samhita*' were written.

The main Tantric cult was defined in two parts, namely the '*Kamarupa Tantra*' and the '*Uddiyana-Tantra*'. It is stated in the *Jayadratha-yamala* and the *Pingalamata*. The *Kamarupa-Tantra* belonged to Assam while the '*Uddiyana-Tantra*' was practiced in Uddiyana or Orissa, which extended in the sea-coast from the Chilka Lake as far as the old Ganjam District. Even now it is called "Udayana-Khanda".

That part of Tosali named 'Uddiyana' was under a Buddhist prince named Indrabhuti who was a subordinate king of the Bhaumakaras. Indrabhuti's sister Laksminkara and son Padmasambhava were the renowned preceptors of Tantric Buddhism. Raja Indrabhuti wrote a sanskrit work entitled *Jnanasidhi* in which he invoked his Buddha-guru named Jagannatha.

"Pranipatya Jagannatham
Sarvajina vararccitam.
Sarva Buddhmayam Siddhi
Vyapinam gaganopamam".

The Buddha literature denotes that the doctrines of Mahayana and Vajrayana were mixed with the latter Tantrayana philosophy. We may refer to an earlier Tantra called the *Tathagataguhya* which is a vital authority and probably guided Indrabhuti, Lakshminkara and Padmasambhava of Orissa. The spread of the same cult by '*Guhyaka-Samaja*' was based on the *Sikhsasamuccaya* that followed Indrabhuti's theory.

Indrabhuti's sister Laksminkara had established a new doctrine on 'Vajrayana' and 'Sahajayana'. Indrabhuti's son Padmasambhava established the 'Manatrayana' as well as the Lamaism. But, Laksminkara's theory of 'Mayavada' (illusion) became popular in all the countries. It seems that India's great philosopher Sankaracarya accepted the 'Mayavada' in his 'Advaita Vedanta'. He wrote in the *Mohamudgara*.

*"Ma kuru dhana-jana-jauvana-garvam
Harati nimesat kalah Sarvam.
Mayamayamida makhilamhitva
Brahmapadam pravisva suviditva".*

In this philosophy, he also wrote:—

"Brahman Satya, jagat mithya"

This *Maya* theory of Sankara was bitterly criticised by Bhaskara in about 900 A.D. as follows:—

"Mahajanika Bauddha grathitam Mayavadam (Bhaskara-bhasyam, 1-4-25). Although Bhaskara's criticism was disapproved in the *Kusumanjali* by Udayana the principal 'Mayavada' was not totally expunged from Orissa. We will discuss this aspect later. The philosopher, such as Ramanuja, Madhvacarya, Nimbarka etc. upto the 15th Century A.D. did not approve the 'Maya' theory of Sankara.

In spite of all oppositions of the 'Maya-vada' or 'Sunya-vada' the original precept of Laksminkara did not extinguish in Orissa. That philosophy was explained in the 16th century by one Acyutananda Dasa in his *Sunya-Samhita*. The sage Achyutananda belonged to a group of people called "Panca-Sakha". The other four members were Jagannath, Balarama, Yasovanta and Ananta.

Achyutananda wrote the 'Nirakara Sunya Bhajana Mantra' in the *'Sunya-Samhita* (*Sunya Samhita*, XX).

During the first decade of the 16th century, although Achyutananda was a disciple of Chaitanya who disagreed to the "Sunya-vada", the said philosophy of 'Sunya or Maya' was

promoted by the latter school of 'Mahima-dharma' in Orissa.

According to A. Eschmann, the "Mahima, Dharma stands in a changed position vis-a-vis earlier heterodox movements, for besides the traditional orthodoxy it faces yet another front; the modern enlightened neo-Hindu-tradition of Ramamohan Roy, Vivekananda, Radhakrishnan, Aurobindo etc". She further states "a pamphlet appeared in 1970 exalts Bhima Bhoi as the direct precursor of Gandhi and prophet of Indian independence which has materialized the overcoming of caste system proclaimed by Bhima Bhoi which conforms the true vedic principles of the 'Hindu Sanatana Dharma' (The Cult of Jagannath and the Regional Tradition of Orissa, 1978, p 407)

The Tantric Cult, from the 8th century onward, was followed by Sadhakas to gain super human power. We notice some Tantric diagrams inscribed on floor of some temples in Orissa. Hence it proved that the Tantric Yogis were using those temples for doing 'yoga' and 'Maha-puja' (great devotion) as stipulated in Buddhistic and Saiva canons. The Vajrayana philosophy teaches that just as 'Siva and Parvati are one (*Ardhanarisvara*) Sakti, so also Buddha associated with Tara, or Bhagavati or Prajnaparamita to emit the *Sakti* (power) in favour of Sadhaka'. According to some scholars "this unity of god and goddess is symbolised figuratively by the intimate embrace of god and goddess, who for most part are merely male and female personifications of abstract ideas. The sexual union, in which the man is regarded as the incarnation of Buddha, and woman as the Bhagavati, in reality serves the same symbolical purpose in the cult". (M. Winternitz, *H.I.L.* Vol.II, pp. 398-399 ff.).

The philosophy which was explained by Nagarjuna from Tosali in the 8th Century, was revised in the 9th Century by the latter kings of that country who adopted the Tantric Saivism of 'Vajrayana'. Most likely that was the period when the famous goddess Bhagavati was installed at Banpur being worshipped by a 'Tantric Sangha' (association) named "Gauri-putra Sangha". The image of a goddess with an

inscription inscribed at her back reads "Ye dharma Gauriputa Samgha". Palaeographically, the inscription should be attributed to the 10th Century. That image was found from under the earth in Banpur near the Salia river. It is now preserved in the State Museum of Orissa at Bhubaneswar. In the temple of Lingaraja, Gauri is worshipped as the main goddess. We may adduce that Bhagavati of Banapur and Gauri of Bhubaneswar were adored by Tantric sages (Yogis).

We have already stated that the theory of 'Mayavada' was introduced by Laksminkara of Uddiyana (Orissa). The same theory was adopted by Adi Sankara in his 'Advaita-vada' in Hindu philosophy.

Although Miss Eschmann's "neo-tradition" of the modern age is evidently true, but its foundation was laid in Oddiyana (Orissa) since many centuries before, while Buddha was included in the ten *Avataras* of Vishnu and worshipped by Hindus, but in some temples of Orissa Buddha, the 9th incarnation, has been shown as a *Parsva-devata* (side god) of Lord Purusottama who was "worshipped in Purusottam-Ksetra since the 4th Century A.D. or even before. The Vaidik Brahmanas of a village named "Purusa-Mandap grama" or "Purusa-Pura" perhaps installed the Lord Purusottam on a 'Mandap' (Pavillion) near the Sea-coast of Puri. In an inscription of the time of Maharaja Mahabhanu Gupta Janmeyaja of Daksina-Kosala, we notice that he granted a *sasana* to a Brahmana who migrated from the village of 'Purusa-Mandapa-Grama' of Udra desa' (Orissa). *Epigraphica Indica*, Vol. VII, pp 133-143ff). The name of the donee is Santa Kara of Gautam-Gotra and he was student of the 'Madhyandina-Sakha' of 'Yajurveda'. He received the grant on the day of Vaisnava-festival called *Utthana Ekadasi*. Hence, we believe that some Brahmana families of *Gautama gotra* and *Kausika-gotra* were residing in Purusa-Mandapa-grama of Udradesa. The said village might have also been named Purusa-pura which has been identified by some scholars with Peshawar, now in Pakistan near Lahore. A

great Buddhist philosopher Vasubandhu who belongs to a Brahmin family of *Kausika-gotra* and lived in Purusapura while the Saka-Kusana kings were expelled from this country by Maharaja Samudra Gupta in or about the 4th Century A.D.

M. Winternitz writes—"more probably, Vasubandhu, is the eldest of three brothers, who were born as the sons of a Brahmana of Kausika family, lived in Purusapura in the extreme North-West of India. They probably lived in the 4th Century and were adherents of *Sarvasti-vada* School. Vasubandhu was one of the most prominent figures in the history of Buddhist Literature. He combined great independence of thought with astonishing erudition. His Chief work the *Abhidharmakosa* has unfortunately not come down in the Sanskrit original. We only know the *Abhidharmakosa-uyakhya*, Yasomitra's commentary on the work".

(*Hist. Ind. Lit.*, Vol. II, pp. 355-357)

Since the original Sanskrit work of the *Abhidharmakosa* by Vasubandhu is missing, it is hard to identify his birth place Purusapura in the extreme corner of India. However, in our view, the village 'Purusa-Mandap' of 'Udra-desa' (Orissa) might be the same as Purusapura where the Brahmanas of *Gautama-gotra* and *Kausika gotra* were living. We may corroborate our view by referring to some copper plate inscriptions of Orissa in which the grantees belonged to the *Kausika-gotra*:—

1. An inscription of Maharaja Anantvarman (426-441 A.D.) of Mathara dynasty issued a grant from Pishtapura to one Matsarman of *Kausika-gotra* (*Ep. Ind.* Vol XXIII, pp 56—61 ff). The grantee was entitled as 'Acandapura-bhogika' or the land lord of Acandapura village.

2. A copper plate grant, discovered from Puri, records that Maharaja Madhavavarman of Sailodbhava dynasty of Kongada (Orissa) has granted a village, Mala-grama of Thorana Visaya to a Brahmana named Vittadeva who belonged to *Kausika-gotra*. The reigning of Madhava

Varman may be assigned to the early part of the 7th century".

3. Another grant made by Dharmaraja of the same dynasty of Kongada, in favour of Bhatta Gonadeva Svami, who belonged to Kausika-gotra.

4. Maharaja Janmeyaja Mahabhavagupta of Daksina Kosala who granted lands to a Brahmana, migrated from Purusa Mandap-grama of Udra-desa' and belonged to *Gautama-gotra*, has also granted another village to a Brahmana named Srikesava who belonged to *Kausika-gotra*. (J.A.S.B., New Series, Vol. I, 1905, pp 12-13 ff). *Devala-Visvamitra-Pravara* and student of '*Kanva-Sakha*' (of Yajurveda).

From these epigraphical records, we know that many Brahmana families of Orissa belonged

to *Kausika-gotra* who studied '*Kanva-Sakha*' of Yajurveda. Even now there are many Brahmana families who are residing in the old district of Puri and surrounding Sasanas of the villages and towns in Orissa have names which end with the word 'Pura'. Basing upon these points we trace the birthplace of Vasubandhu, 'Purusa-Pura' as Purusottama (Puri) in which Lord Purusottama's image was installed at least from the 4th Century A.D.. His Buddhist work was taken to China, Tibet, Japan etc. from the coastal tracts of Orissa.

In the later age, the contact between those foreign countries with Orissa became more integral while the Tantric Buddhism was popularised in this land.

Shri Jagannath Sanskrit University
SRI VIHAR, Puri

GOLDEN JUBILEE CELEBRATION

The golden jubilee celebration of the Quit India Movement sponsored by the Information and Public Relations Department was held at Talcher on 14 September with Collector Shri Prasant Kumar Nayak in chair.

Minister, I&PR Department, Shri Bairagi Jena who attended as the Chief Guest, called upon people to shun narrow outlook often created in the name of religion. Shri Jena also presented a memento and citation to Srimati Malati Choudhury at Baji Rout Hostel. Eminent freedom fighters including Shri Bijay Pani, Shri Nityananda Mahapatra and Shri Akulananda Behera highlighted the contribution of the people of Orissa to freedom struggle and Quit India Movement. Chief Guest Shri Baisnab Charan Patnaik gave a harrowing account of British misrule at Talcher in 1942.

At the out-set Director, I&PR, Shri Surasen Jena gave the introductory remarks.

LOK ADALAT

The State-level Special Lok Adalat was held in the premises of Nuapada Civil Court with District Judge and District Legal Aid and Advisory Committee Chairman, Shri P.M. Patnaik in the chair on October 2 last. 167 cases were disposed of in the presence of Nuapada, CJM, Shri Nagendranath Praharaj; Sub-Judge, Shri Krishnamohan Das; SDJM, Shri R. K. Banarjee and Tahasildar, Shri Simanchal Padhi. A sum of Rs.8673.00 was realised as penalty from the parties concerned.

SOURYA. CHAKRA

Durpal Singh and Amarjit Singh of Kamali Bazar, Sambalpur have been conferred with the honour of Surya Chakra by the President of India for their act of bravery in preventing the burning of two OSRTC buses on December 8, 1992 by the erring Student mob.

Concept of Yogini—A Study

Dr. Sarbeswar Satpathy

The Sakti concept developed from 7th Century A.D. in India after its first mention in the *Markandeya Purana*. Here in *Kavacastotram* we find description of nine Durgas, eight Matrukas and several 'Yoginis'¹. These are called Khadgadharini, Varuni, Kauveri, Suladharini, Jaya, Vijaya, Ajita, Aparajita, Dyotini, Maladhari, Yasasvini, Trinetra, Yamaghanta, Sankhini, Dvaravasini, Carcika, Citraghanta, Kamaksi, Dhanurdhari, Nalakubari, Vajradharini, Dandini, Sulesvari, Nalesvari, Kamini, Guheysvari, Karali, Urdhvakesini, Kalaratri, Mukutesvari, Padmavati Cudamani, Jvalamukhi, Dharmacarini, Chatresvari, Ksemankari, Jayanti and Papanasini etc. Even there are yoginis moving on earth, those moving in the sky, those born in water,² those directed and induced by others, those born in one's family, like Mala, Sakini, Dakini and other forces².

What is the basis of such type of subordinate deities or whatever these may be called ? According to T.V. Kapali Sastry prayer to an indefinite something, to an impersonal divinity can only evoke impersonal or indefinite response. If a response is sought to be evoked for a particular need, the prayer could be fruitful when it is addressed to a channelised centre of the Divinity, the personal form which is active for the purpose in question, and that is precisely what the Devata in its higher sense is in the Tantra³. Now the Yoginis appearing first in Buddhist Tantras and subsequently in various iconographies are based on the aforesaid concept. Further it may be pointed out that when Indian Philosophy believes in one ultimate reality, "Brahman", how such peculiar concept of Yoginis arose in the socio-religious arena. It is quite likely that Sakti concept was in rudimentary forms in Buddhist religion which was evolved in greater details in the later Buddhism like Mahayana and Vajrayana concepts. The Amitabha, Avalokitesvar,

Aksobha deities of Buddhism have had their Saktis and that precisely arose because of Buddhist Samghas comprising both male and female mendicants. The one does not negate the many. The one God does not overrule the other gods in their respective fields of operation. He is the soul, they are his limbs (*Sa atma angani anya Devatah*). And each limb has a specific function to perform. There is a gradation and a hierarchy of delegated functions of Isvara and the gods deriving their authority from the supreme Godhead one posited in various planes on the rising tier of consciousness, i.e., *Citsakti*.

According to *Lalitasahasranama*, Devi, the Prime Sakti is called Kulayogini⁴ and also named as the Deity⁵ worshipped by 64 prime Yogini herds, their being several crores. Thus Yogini is at the same time the Prime Goddess and also the subordinate godhead. This explains the concept that there are two aspects of Sakti, Samavayini and Parigraha Sakti. As Samavayini Sakti she is *Cit* and so identical with Siva Himself. *Yogini. Hrudaya Tantra* supports this stand by saying that who knows the heart of Yogini i.e., Sakti except Siva Himself, the Sakti-holder ? As Parigraha Sakti she is inert and evolving i.e. in Tantric parlance *Bindu*. Again *Bindu* as pure aspect of *Cit* is Mahamaya or Mahayogini i.e. Pure conduit of creation and as mixed or *Asuddha maya* or Yogini i.e. *inherent cause of material world the impure conduit*.

It is quite possible that Yogini must be a concept quite akin to its function i.e. Yoga. *Samvit* or *Cit* which is self-luminous is the root of all experience though one and undivided. Objective knowledge is divided into seer, what is seen and the function seeing and as Kulayogini⁶. Devi connects the knower, knowledge and what is known and who is also the measurer, measure and what is measured. As Mahayagakrama,⁷ Devi is described as one who is offered oblations with 64 Yoginis, or who

is the subject of an occult meditation in the prescribed manner performed by Siva-yogis. In other words Yoginis are tutelary deities who are evoked for certain *abhicara* purposes to acquire occult power.

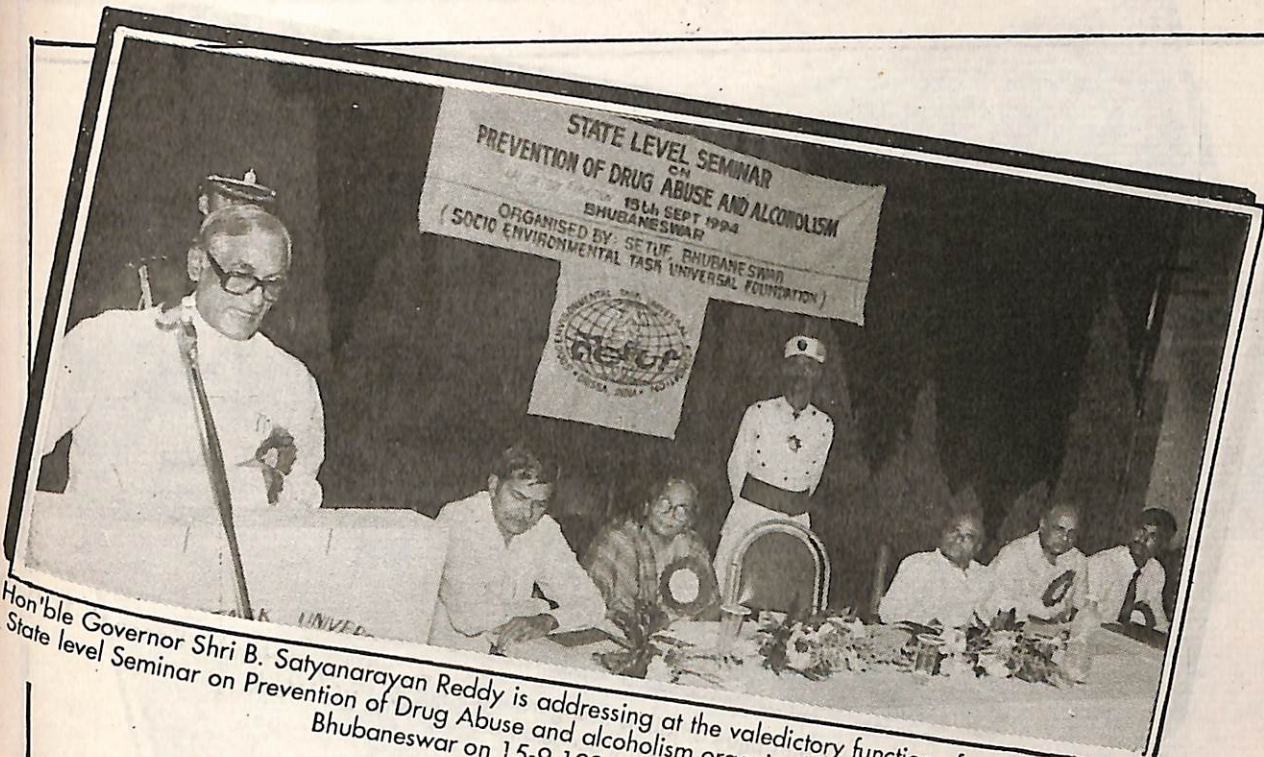
This Yogic connection of Yoginis is more evident in the descriptions of *Cakras* and its presiding deities beginning from *Muladhara* to *Sahasrara* in the yogic plexuses of human body⁸. The Yogini called Sakini is situated in the *Muladhara Cakra* (the lower most plexus just below the spinal column close to anus) having four petals exposing four syllables from 'va' to 'sa' with Bindu. She is having five faces, an elephant hook, a lotus, a book with *Jnana-mudra* in her four hands. She is attended upon by Varada, Sri Sarada and Saraswati. The Yogini Kakini abides in *Svadhithana* above *Muladhara* lotus and below the navel quite in opposite direction of *Bajra* or *Yoni*⁹ of the body upon spinal column with six letters 'ba' to 'la' with *Bindu* in each petal. She is of four faces. Her weapons are a trident, a noose, a skull and an elephant-hook. She is yellow in colour and is surrounded by Saktis like *Bandhini*, *Bhadrakali*, *Mahamaya*, *Yasasvini*, *Raka* and *Lambosthi*. The Yogini Lakini resides in *Manipura Cakra* at the navel having ten petals. She has got three faces. Her weapons are specified as *Bajra*, *Sakti* and *Danda* in three hands and the *Abhaya mudra* in the fourth. She is surrounded by *Damari*, *Dhankarini*, *Narna*, *Tamasi*, *Sthanvi*, *Daksyayani*, *Dhatri*, *Nari*, *Parvati*, and *Phatkarini*. Rakini is the Yogini abiding in *Anahata* centre located in the heart of the *Sadhaka*. It has got twelve petals. This Yogini is having two faces. She is called *Rudhirasamsthita* presiding over blood element of human body. She is surrounded by *Kalaratri*, *Khandita*, *Gayatri*, *Ghantakarsini*, *Nagna*, *Canda*, *Chaya*, *Jaya*, *Jhankarini*, *Jnanarupa*, *Tankahasta*, and *Thankarini* on the twelve petals of the heart-lotus. The Yogini residing in *Visudhi Cakra* is called *Dakini*. She is the presiding deity of throat region of the body. This *Cakra* is having sixteen petals exposing sixteen vowels with *Bindu*. She holds and uses her weapons specified as the club or a rod with

a skulltop, sword, trident and shield respectively in each hand. She is having only one face. She is surrounded by deities of great power like *Amrta*, *Akarsini*, *Indrani*, *Isani*, *Uma*, *Urdhvakesi*, *Rudra Rkara*, *Lukara*, *Likara*, *Ekapada*, *Aisvaryatmika*, *Omkara*, *Ausadhi*, *Ambika* and *Aksara*. Her description in the *Lalitsahasranama*¹⁰ is really very interesting in ascertaining the *Tattva* of Yogini.

*Grivakupe Visuddhau nrupadala Kamale
svetaraktam trinetrām
Hastai Khatvangakhadgan trisikhamapi
mahacarma sandharayantim
Vaktrenaikena yuktam Pasujanabhayadam
payasannaikasaktam
Tvakstham Vande amrtadyaih Pariurtabapusam
Dakinim biravandyam*

The Yogini called Hakini bides in the *Ajñacakra* which has petals exposing two syllables 'Ha' and 'Ksa' in it. She is spotless white in complexion having six faces. She is attended by Saktis called *Hamsavati* and *Ksamavati*. This Hakini is the upbringer of all peace and pleasure. She is having three eyes. This otherwise means that by contemplation of it in *Ajñacakra*, *Sadhaka* becomes happy and contented and his third eye i.e. the eye of knowledge *Samvit* is unfolded.

Lastly the Yogini called Yakini abides in the *Sahasrara Cakra* having one thousand petals. She shines with all colours as a variegated deity and surrounded by fifty mystic *Matrukas* represented by fifty alphabets, *varnamala* arranged in alphabetical order and in its reverse order. She is having all kinds of weapons. This is otherwise known as 'Siva's abode, and *Kundalini* in *Muladhara* plexus below the spinal column rises by *Tantra Sadhana* and reaches Siva in *Sahasrara* which otherwise means that the power and power-holder in polarised form comes nearer, joins with each other and is ignited thereby bringing immense power to a *Sadhaka*. So the Yoginis are the intermediary deities confronted by a *Sadhaka* in his journey to attain divinity. In yogic terms these are temporal powers or *Sakti* that a *Sadhaka* is endowed with by which he should not be swayed away and continue his *Sadhana*



Hon'ble Governor Shri B. Satyanarayan Reddy is addressing at the valedictory function of State level Seminar on Prevention of Drug Abuse and alcoholism organised by SETUF at Bhubaneswar on 15-9-1994.



Hon'ble Governor of Orissa Shri B. Satyanarayan Reddy attended the seminar at Puri on 25-9-1994 organised by the Orissa Union of Working Journalists.



Chief Minister Shri Biju Patnaik is inaugurating the Rope Way at Nandan Kanan on 1-10-1994 on the occasion of 40th Wild Life Week.



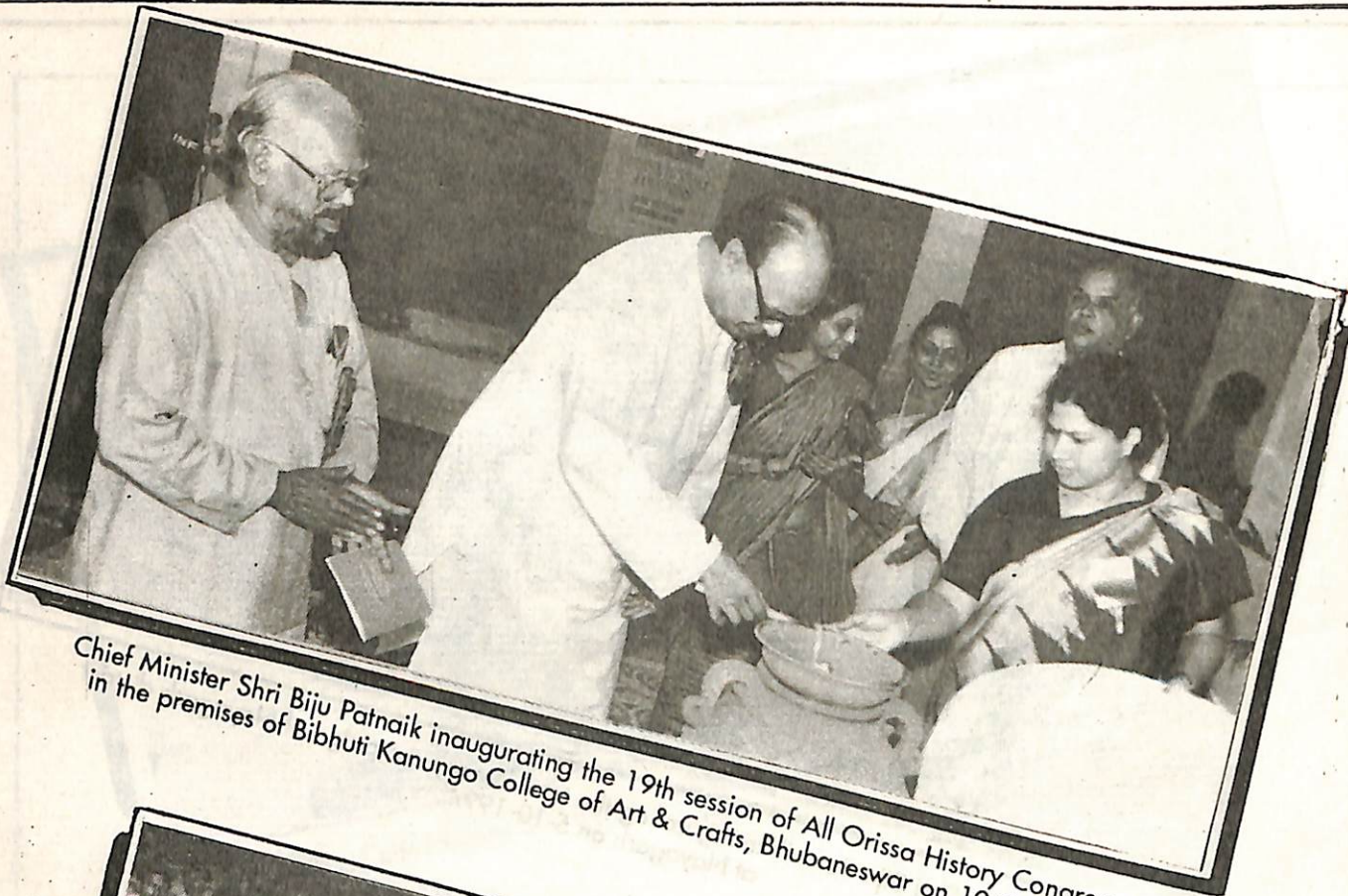
Chief Minister Shri Biju Patnaik inaugurating the Samal Barrage on 17-9-1994, Shri Bijoy Mohapatra, Minister, Irrigation & Parliamentary Affairs also attended this function.



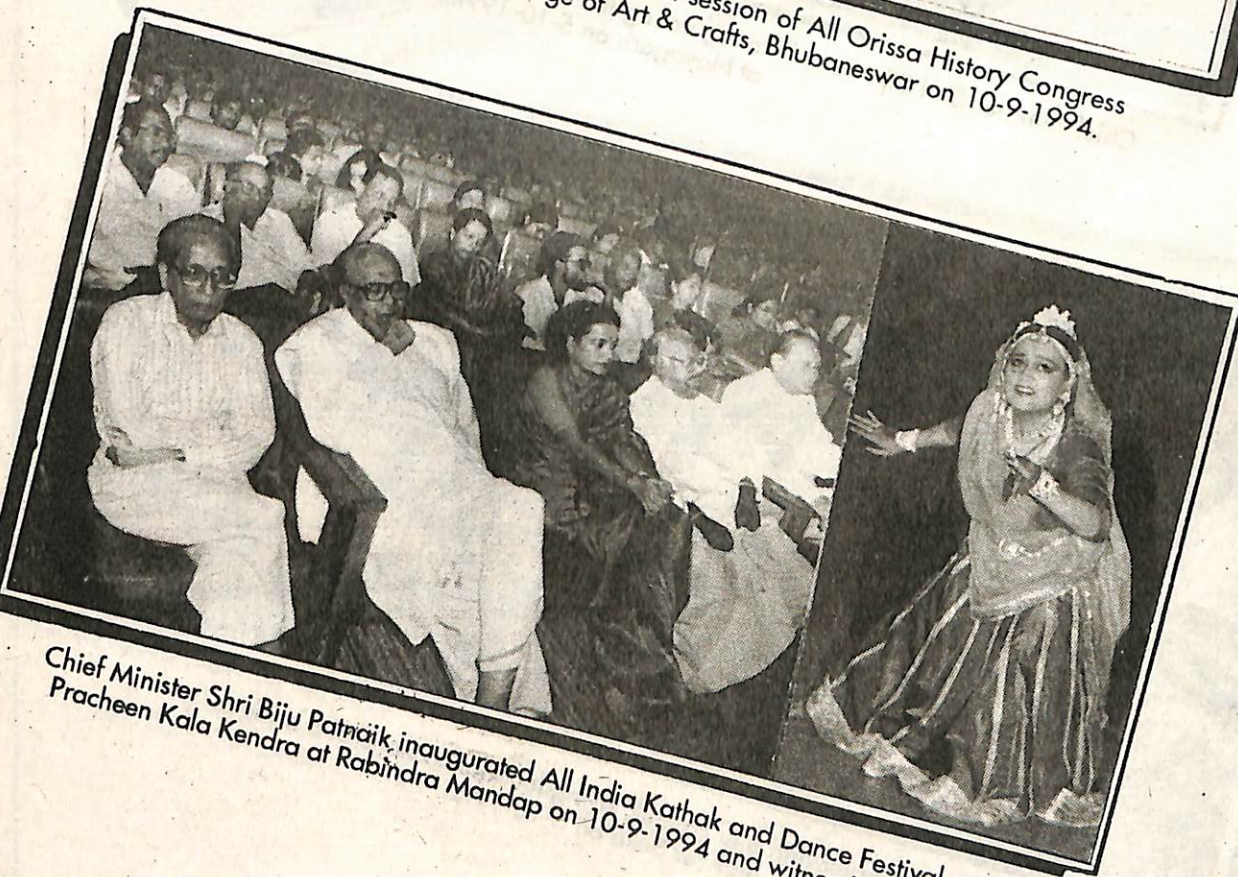
Chief Minister Shri Biju Patnaik inaugurating the total literacy campaign of Nayagarh district at Nayagarh on 5-10-1994.



Chief Minister Shri Biju Patnaik laying foundation stone of a bridge on river Sulia on 5-10-1994.



Chief Minister Shri Biju Patnaik inaugurating the 19th session of All Orissa History Congress in the premises of Bibhuti Kanungo College of Art & Crafts, Bhubaneswar on 10-9-1994.



Chief Minister Shri Biju Patnaik inaugurated All India Kathak and Dance Festival organised by Pracheen Kala Kendra at Rabindra Mandap on 10-9-1994 and witnessing the performance.



Shri Biju Patnaik, Chief Minister is initiating the immolation of effigy of Ravan (Ravan Podi) organised by Saheed Nagar Durga Puja Samittee on 14-10-1994.



Veteran freedom fighter Smt. Malati Choudhury is being felicitated by Minister, Information & Public Relations Shri Bairagi Jena at Baji Rout Chhatrabas, Angul on 14-9-1994 on the occasion of celebration of Golden Jubilee of Quit India Movement. Freedom fighters Shri Baishnab Patnaik, Shri Bijoy Kumar Pani, Shri Akulananda Behera and Director, I&PR Shri Surasen Jena were present.



Shri Bairagi Jena, Minister, Information and Public Relations is felicitating the freedom fighters at Sambalpur on 22-9-1994 on the occasion of celebration of Golden Jubilee of Quit India Movement.

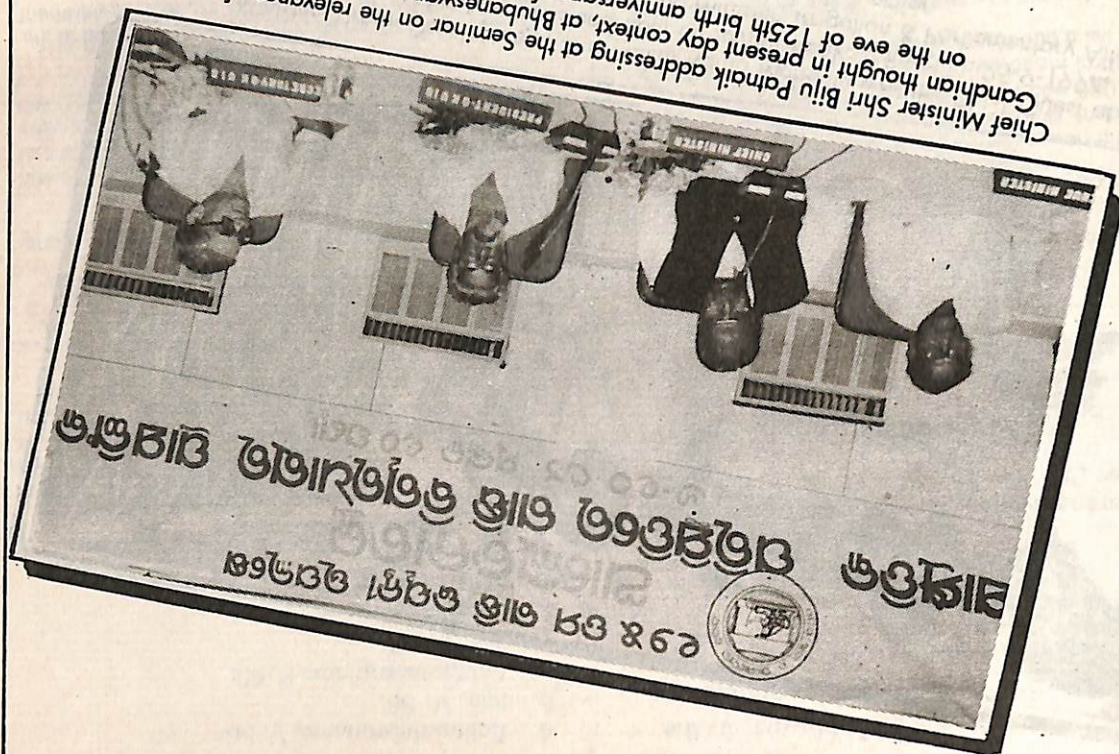


Minister, I&PR, Shri Bairagi Jena felicitated the freedom fighters at Talcher on 14-9-1994 on the occasion of celebration of Golden Jubilee of Quit India Movement.

Shri R. N. Mishra, Secretary, Orissa Legislative Assembly and others have offered flowers at the Statue of Utkalmani Gopabandhu Das in the Orissa Legislative Assembly premises on 9-10-1994.

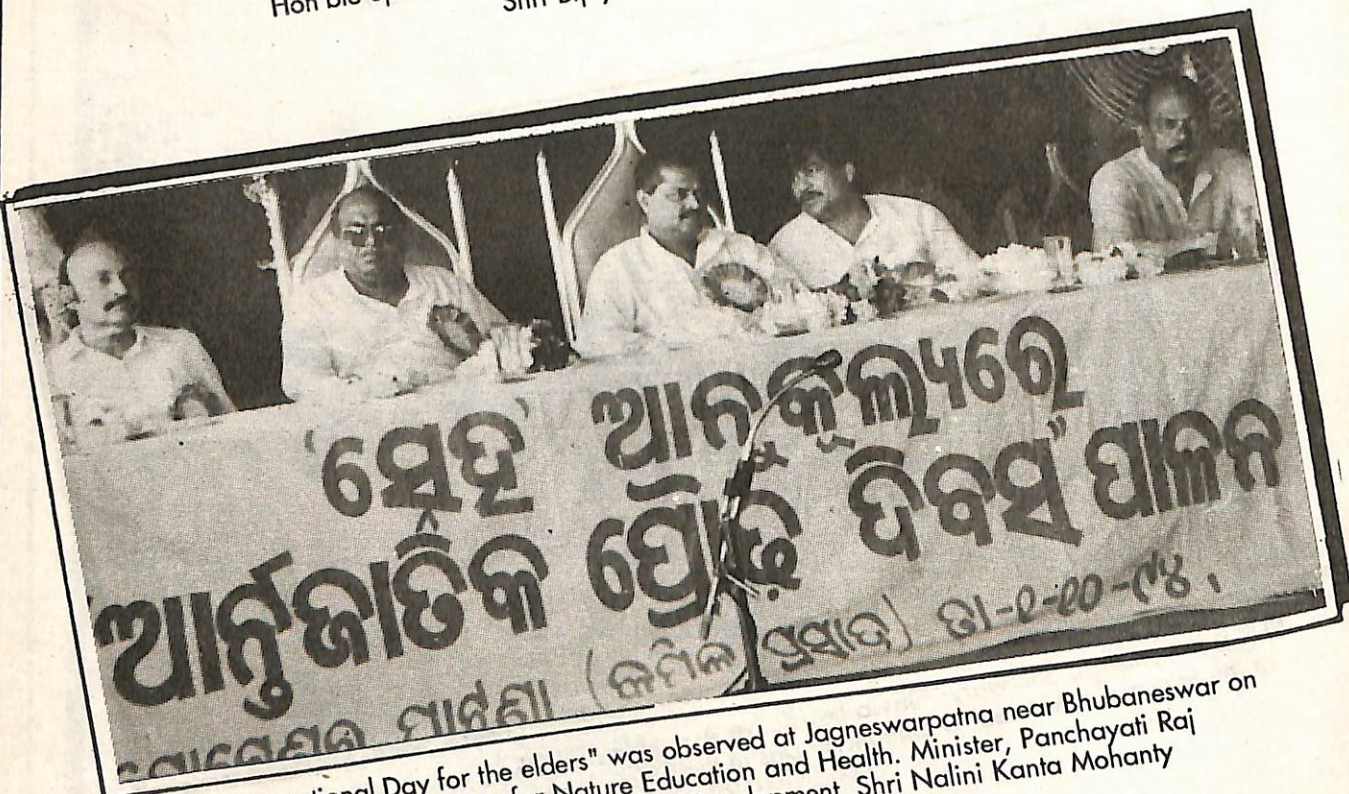


Chief Minister Shri Biju Patnaik addressing at the Seminar on the relevance of Gandhian thought in present day context, at Bhubaneswar on 6-10-1994, on the eve of 125th birth anniversary of Mahatma Gandhi.





Minister, Urban Development, Shri Nalini Kanta Mohanty was the Chief Guest at the Bhumi-puja of Setu near Narendrapur on Jaypur-Katikata Road on 25-9-1994.
Hon'ble Speaker Shri Yudhisthir Das and Minister, Irrigation & Parliamentary Affairs Shri Bijoy Mohapatra attended this function.



"The International Day for the elders" was observed at Jagnewarpatna near Bhubaneswar on 1-10-1994, by Society for Nature Education and Health. Minister, Panchayati Raj Dr. Damodar Rout; Minister, Urban Development, Shri Nalini Kanta Mohanty and other dignitaries attended this function.

for attainment of perfectness or *Vibhuta*. In the light of this the 64 Yogini idols available in Hirapur and Ranipur-Jharial in Orissa are required to be studied.

FOOT NOTES :

1. Shankaranarayanan, S.—*Glory of the Divine Mother*, PP. 96—85
2. *ibid*, P. 95. Verse-45
3. Kapali Sastry, T.V.—*Further lights : The Veda and the Tantra*, P. 311

4. *Lalitasahasranama*, V. 56
5. *ibid*, V. 58
6. *Lalitasahasranama* P. 60;
7. *ibid*, P. 88
8. *Satcakanirupana*
9. Male and female organ respectively
10. *Lalitasahasranama*, Verses 475—483

Joint Secretary,
Rural Development Department,
Govt. of Orissa, Bhubaneswar.

INCENTIVE FOR FAMILY WELFARE

With a view to combating population explosion some new measures have been outlined in a high-level meeting chaired by State Finance Minister Shri Bed Prakash Agrawal at the State Secretariat on September 12 last.

According to the new scheme, cash awards will be presented to gram panchayats which help arrest population explosion and limit it to 1-2 per cent, eradicate illiteracy and fix priority on tree plantation. The first, second and third prizes will carry sums of Rs.1 lakh, Rs.50,000 and Rs.30,000 respectively. The Kisan Vikas Patra award of Rs.10,000 will be presented to the couple adopting birth control measure after the birth of a female child. The couple who adopt birth control measure after having two daughters will get Rs.5,000 Kisan Vikas Patra award.

The Committee decided to extend the lottery facility to Green Card Holders for availing a chance of winning Rs.10,000 at the State-level and Rs.25,000 at the district-level twice in a year. The lottery scheme will be managed by the Finance Department with the sponsorship of the Family Welfare Department.

Panchayati Raj Minister, Shri Damodar Rout; Mass Education Minister, Shri Prafulla Chandra Ghadei; State Minister for Family Welfare, Smt. Kamala Das; Development Commissioner, Shri Pyarimohan Mohapatra; Principal Secretary, Health, Shri R. M. Senapati and Principal Secretary, Finance, Shri P. K. Mishra were present in the meeting.

FAMILY WELFARE

1,362 women were operated upon for birth control in Balasore district till the end of August of the current financial year. 2,560 women adopted the IUD method for birth control while 6,495 women were given 'Copper-T'. 1,658 women were administered birth control tablets.

CALL TO IMPROVE HYGIENIC CONDITION IN RURAL AREAS

Commissioner-cum-Secretary, Rural Development, Shri Sahadev Sahu has called for cooperation of general public for improving the hygienic condition in rural areas. Expressing concern over outbreak of cholera in coastal areas during July-August this year and increase in number of typhoid patients Shri Sahu spelt out stringent measures to combat unhealthy conditions on war footing in rural areas.

AWARDS FOR MEDICAL SERVICE

128 doctors, nurses and health workers have been awarded prizes for rendering outstanding services in the current year. Governor Shri B. Satyanarayan Reddy, who attended as the chief guest at the function held for the purpose in Bhubaneswar recently, gave away prizes, including 'Mahatma Gandhi Prizes' to 32 doctors.

Development of primitive tribes— A case study on Didayi

S. C. Mohanty

The Didayi are small primitive tribe of Southern Orissa almost unknown to the world outside. They inhabit the remote mountainous tracts of mighty Kondakamberu ranges of the Eastern Ghats in the Malkangiri district. They are confined to 42 settlements coming under the jurisdiction of Kudumuluguma and Khairput blocks. Verrier Elwin described them as a "wild tribe" and Heimendorf has placed them in the "stratum of primitive seminomadic shifting cultivators". Their geographical isolations have helped them to develop and preserve their original culture without the least interference from the external world. Their traditional subsistence economy is derived from hunting, food gathering and shifting cultivation. A small section of the tribe who has come to the foot hills and plains has adopted settled cultivation. They are a step ahead of their counterparts for their close proximity and exposure to the agencies of development and modernisation.

The total population of Didayi which was 2164 in 1971 reduced to 1977 in 1981 registering a negative growth rate of 8.6 per cent as compared to the decennial growth rate of the total tribal population of the State which was 16.62 per cent for the same period. They have shown an appallingly low rate of literacy that was 2.72 per cent in 1961, 0.78 per cent in 1971 and in 1981 this has improved to 3.2 per cent. However according to the survey conducted by THRTI during 1984 the total population of Didayi was 3,994 and their level of literacy 3.5 per cent. They speak an ancient dialect of their own resembling those of the Bonda, the Soura and the Juang. It is linguistically classified under the Mundari branch of Austro-Asiatic sub-family of Austric family.

The Didayi have most of the traits such as smallness, compactness, distinctiveness, cultural homogeneity, relative isolation, stagnant or diminishing population, low level of literacy

(almost negligible in case of females), agro-forest based subsistence economy through food-gathering, hunting and shifting cultivation, seminomadism, very little economic diversification, simple technology, corporate leadership, strict adherence to customs and traditions, strong supernaturalism, slower rate of change and growth which have made them socio-economically backward and distinguished them as one among the identified primitive tribes of Orissa. Like other communities, the Didayi have their own problems of survival and adjustment under the changing circumstances. A Micro-Project named Didayi Development Agency has been constituted since August, 1986 to look after their felt-needs and development.

The Micro-Project has been planning and implementing various family oriented income generating schemes and infrastructure development schemes under different sectors like agriculture, horticulture, soil conservation, irrigation, road communication, drinking water supply, non-formal education, cottage industry, etc., since 1987 on cent per cent subsidy.

Both shifting and settled cultivation constitute the mainstay of the Didayi subsistence economy. Didayi farmers practise rainfed settled cultivation using primitive implements and technology. The yield is quite inadequate to sustain them for the whole year. In the absence of irrigation facilities the crops are subjected to the vagaries of nature and lands are left fallow for major part of the year after harvesting the khariff crops. Optimum utilisation of the land for the remaining part of the year by raising profitable winter and summer crops is not possible in such situation.

The plight of hilldwelling Didayi who thrive on shifting cultivation is no better. Each Didayi village has well-defined territories for economic exploitation which are governed by customary rights against trespassing. The Didayi have developed their adaptive capacities to survive in

their natural habitat. Earning livelihood by pursuing limited pre-agricultural subsistence activities like hunting, food gathering and shifting cultivation demands collective endeavour which is organised through strong social and kinship bonds based on reciprocity and mutual help at the time of need. But the landscape in their natural habitat have changed in those days. The fertile Machhakund river valley—their homeland, is now submerged under Balimela reservoir. The inhabitants have retreated to more interior and inhospitable hill-tracts on their side of the reservoir. The hills which were under deep forest cover in the recent past have been denuded by *podu* cultivation and destruction by illegal timber traders. This has affected the ecosystem in the natural habitat of this wild tribe leading to the disastrous consequences of soil erosion and drought conditions. Their traditional land and forest-dependent economic pursuits are no longer dependable and remunerative. With limited economic diversification, any other viable alternative occupation is unknown to them. The inevitable outcome is starvation and maladjustment under the changing environment.

In this situation promotion of their traditional adaptive skills and expertise in scientific management of available natural resources like land, water and forest and for modernisation of agriculture and those allied pursuits with which they are acquainted would help in solving their problems of survival. Therefore, from the very beginning the Micro-Projects have accorded high priority on effective implementation of land based schemes for promotion of agriculture, horticulture, soil conservation and irrigation so as to make agriculture more productive.

Modern agricultural practices have been introduced to Didayi farmers. Full packages of assistance in the shape of seeds, fertilisers, pesticides, modern implements, plant protection measures, crop demonstration and timely extension services have been delivered to them for cultivation of profitable high yielding variety of crops. The Didayi farmers have welcomed these schemes without any resistance. Those belonging to the plains villages have plain paddy lands and practise wet land paddy cultivation. They have taken up cultivation of high-yielding

variety of paddy and other profitable crops like *ragi*, maize, *biri*, groundnut, soyabin, *arhar*, turmeric, ginger, during *khariff* season. In two plains villages namely Oringi and Purunaguma where perennial hill streams are available to provide some sort of irrigation, cultivation of *rabi* crops like wheat, mustard, *mung*, fieldpea, bengal gram have been introduced. Coverage of area and beneficiaries under those varieties of modern cropping is gradually increasing from year to year which is indicative of popular acceptance of modern agricultural practices among Didayi farmers. For example, bumper production of paddy, *ragi*, maize and groundnut in the plains villages in the Khariff season and a rich harvest of wheat and mustard in Oringi village during the *rabi* season of 1988-89 have produced a demonstration effect encouraging an increasing number of Didayi farmers to take up multiple high yielding cropping in the succeeding agricultural sessions.

As regards use of chemical fertilisers to boost agricultural productions, the Didayi farmers had some reservations in the beginning. Some Didayi farmers held the view that those fertilisers might spoil the fertility of their land. This misinformation has been spread by their non-tribal neighbours and vested interests who exploit them in all transactions. However by persuasion and practical demonstration, the development agency has been trying to clear such misconceptions from the minds of Didayi farmers and motivating them to use chemical fertilisers. As a result the Didayi farmers belonging to plain villages have taken up application of fertilisers.

The hilldwelling Didayi have little scope for cultivation of high yielding paddy and wheat, as suitable plain or wet lands are not available in their natural habitat. But they have shown some interest to grow high yielding *ragi*, maize, *arhar*, *biri*, groundnut, ginger and turmeric in the highlands and hillslopes. Application of chemical fertilisers is not yet acceptable to them.

The scope for pursuing horticulture schemes in the plains is limited because the area is drought-prone. It has a hot and dry climate for most part of the year. In stark contrast the hill

habitat of Didayi lying in higher altitudes has cool and mild climate favourable for horticultural species. The Didayi households have kitchen gardens in which they grow pumpkin, gourds cucumber, chillies, tomato, banana and tobacco. Under kitchen garden scheme, cultivation of vegetables like radish, onion, brinjal, potato, ginger, turmeric, beans, ladies finger, chillies etc. have been introduced with full package of practices. In plains villages vegetables cultivation has been done in large scale during rainy seasons. During winter some farmers whose lands get irrigation from hillstreams, have come forward to grow, radish, tomato, chillies, brinjal beans, onion and potato. The cultivation of potato and ginger has not been very successful for various reasons. But bumper production of radish, tomato, onion, chillies, turmeric and beans by five Didayi farmers of Oringi and Purunaguma during the winter season of 1987-88 and 1988-89 have produced a demonstration effect.

The hill Didayis have shown fondness for horticulture schemes. They have taken up vegetable cultivation in their backyards and *podu* lands in small scale. But vegetable cultivation is not new to them. They have been growing vegetables of local variety like tomato, chillies, banana, pumpkin, gourds etc. prior to the functioning of the Micro-Project. Plantation of fruit plants such as mango, jackfruit, guava, lemon, pineapple, papaya, banana etc. have been popular among them.

So far, there is no viable alternative evolved against the *podu* cultivation of hill Didayi. However, plantation of economic horticultural species in the *podu* ravaged hill slopes to minimise the disastrous consequences of soil erosion and environmental imbalances and at the same time to provide at least a supplementary means of livelihood to the target people appears to be helpful in this situation. In view of this situation the Micro-Project has launched an extensive programme of cashew plantation in the *podu* ravaged lands and waste lands in the adopted villages since 1988. In the beginning the hill Didayis were reluctant to participate in this scheme. Their non-tribal neighbours had misinformed them against the

scheme as Government would take away their *podu* lands from them after plantation cashew and other fruit plants. It took a lot of persuasion and propaganda to motivate them and break the barriers of misinformation.

Besides agriculture and horticulture schemes, the Micro-Project has implemented irrigation, nonformal education, health care, road communication and cottage industry schemes. However the overall response of Didayi people to those schemes has been good. There are a lot of problems confronting the area and the people. The essential infrastructural facilities for education, drinking water, health services, road communication etc. are quite inadequate to meet the needs of the target people. Then the Didayi have their own problems of ignorance, illiteracy, limited world view, socio-economic exploitation by outsiders, unhygienic living conditions, mal-nutrition, poor health condition, alcoholism and intoxication, poverty and starvation.

Time perspective in the process of planned change is an important element. The ecological disequilibrium and other problems have arisen for the Didayi generally because they have not been able to keep pace with the changing environment both physical and human. An obvious answer would be to stimulate faster pace of change in the community so that it can catch up with the modern society by freeing itself from the dependence on a narrow ecological frame and by sharing a higher specialisation and a larger ecological field with their advanced neighbours. In the initial phase they will require sometime for restoration of their balance and for acquiring inner strength which can enable them to compete in the race with rest of the nation as equal partners. In this stage a benevolent external agency may help them in getting over the confrontation complex and establish new communication channels. A better perception of the new processes and forces by suitable educational programmes will influence their world view. A gradual process of change, which should always be within the commanding capacity of the target group will give them a sense of adventure and enable them

in due course to keep pace with the changing environment.

Group identity of the Didayi is a factor that is not to be ignored while initiating the process of planned change.

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CALL TO COMBAT ALCOHOLISM

Inaugurating three-day State Level Seminar on Prevention of Drug-abuse and Alcoholism, organised by SETUF (Socio-Environment Task Universal Foundation) at Bhanja Kalamandap, Bhubaneswar on 15th September, Orissa Governor, Shri B. Satyanarayan Reddy said, prevention of drug abuse and alcoholism was the only way to combat the crimes that were causing much misery and suffering. Drug abuse and alcoholism destroyed the strength and will power of our youth, he said citing the views of Mahatma Gandhi on alcoholism.

Smt. Manorama Mahapatra; Shri R. N. Patro, District Magistrate, Khurda; Shri Anadi Sahu, Director of Sports and Youth Services also called upon the youth to come forward to create awareness among people about evils of alcoholism and drug abuse.

Success Story on All Round Development of Tribals of Bogaipodar Village Through Agro-Based Industry

Sudarsan Das

To provide employment to the tribals of Bogaipodar village under Laxmipur Block in Koraput district and to improve their standard of living through Agro based Industry a Sisal Fibre Extraction unit was installed in the village by the Sisal Vikas Parishad, Koraput under the Chairmanship of Collector, Koraput during 1989-90.

The money required for purchase of machinery, erection of shed and payment of wages was met from the infrastructural grant of I.R.D.P. During the 1st year, the society earned an income of Rs. 1.63 lakhs against an expenditure of Rs. 98,000/-. In the first year, the society had been able to pay back Rs. 20,000/- out of Rs. 52,000/- borrowed from different agencies and purchased a new set of machines at equal cost. Marketing posed no problem.

Bogaipodar is a small village about 3 kms away from the State High Way leading from Koraput to Rayagada and connected with a metalled road. The village comprises 65 houses with tribal (Poroja) population of 240. Paddy lands having flow irrigation facilities from perennial streams are available around the village. These lands were sold long back to *Sundhi Sahukars* of the nearby Panchanda village. The tribal villagers were surviving some how daily wages, sale proceeds of fuel erodes and roots from jungles and were leading miserable lives.

After a brief training imparted at Kunder unit, the villagers of both sexes engaged themselves in collection of sisal leaves and extraction of fibre. They opted to work on contract basis and as such, payment of wages was based on the outturns. The operation continued soon after the monsoon rains were over and continued till the onset of next

monsoon. Now the daily earnings of workers varies from 30 to 50 rupees.

In the year 1993-94 the tribal ladies were trained by the D. I. C. to prepare various products like ropes, mats, ladies' bag, etc with the sisal fibres and were provided with the required tools and implements under I. R. D. P. Twenty families have been covered under DW CRA Scheme.

Now the villagers have a guaranteed source of income and as a result, there are noticeable changes in their food habits and standard of living. Bogaipodar is now a small and neat tribal village with pucca drain at the middle of the village, two tube wells, one pucca *kundi* and one U. P. School. They have given up liquor totally and the elders are able to sign their names instead of putting thumb impressions. Three of the villagers have re-purchased some of their lands from the *Sundhi Sahukars* and two have raised pucca dwelling houses. Two persons namely Sisa Muduli and Balaji Muduli who were working as Night Watchers have been elected as Sarpanches of Panchada G. P. and member of Laxmipur Panchayat Samiti respectively, defeating a number of contestants. Though the village looks like a tribal village, the villagers do not look like tribals of any other village. Keeping pace with the size in their income, their food; and dress habits have changed. They look rather healthy and happy. In order to develop their saving habits, it has been proposed to convert it into a Sanchaya Village. Inspired by the performances of the villagers, the Sisal Vikash Parishad has decided to extend the benefits of the schemes to other poverty-stricken tribal villages.

Additional Project Officer,
DRDA KORAPUT

Saipala's Message

Asit Tripathy

Saipala Medium Irrigation Project at a distance of 15 K.Ms. from the Nuapada town has proved a boon in more sense than one. Today, its ayacut boasts of prosperous paddy farmers who have lately diversified into cash crops like groundnut and arhar. The so-called rain-shadow area of the district of Nuapada, then a part of Kalahandi district, is fortunate in having abundant potentiality of medium and minor irrigation projects. While the undulating terrain makes flow irrigation a difficult proposition in the valley-ridge configuration of the contour, it makes impounding of water a cost-effective proposition.

Built in the year 1979, Saipala is located in an enchanting locale. Its 537 Hc. of reservoir area is fed by Khoksa nullah and a few other rivulets. The canals extend up to Mandosil village in Bargarh district and result in good agriculture in the backward blocks of Nuapada and Paikmal.

However, one direct fallout of the vast reservoir area has been the new-found interest in aquaculture. The Fisheries Department encouraged the villagers of nearby Saipala, Ainlajuba, Gundrujhar, Tileijhar and Rampur villages to constitute a Fisheries Cooperative Society. The Society got registered in July 1979, with 73 members, including 28 women. Subsequently, the Nuapada Panchayat Samiti stepped in to improve the status of the members. Gillnets and country boats were supplied. The Khariar fish breeding farm supplied Fry and Fingerlings which were stocked for remunerative catch in the Summer.

Recently, the World Bank sanctioned a loan of Rs.3,20,000 towards development of fisheries to the society. 4 lakhs Katla, Rohu and

Mirkal fingerlings were released in the second half of August 1994. The Nuapada District Rural Development Agency is constructing a landing platform for convenient operation of the fisher folks. The fishermen who had earlier received only a skimpy income of Rs.1,000 per annum are looking forward to hefty increase in their earnings. The District Administration is taking concerted efforts to stop poaching by non-members. The members have resolved to educate themselves in the science of fishery to ensure better management.

Saipala is not alone in this direction. Nuapada district has two more medium irrigation reservoirs, Sunder and Dumberbahal have their Societies. The fish catch is marketed in the District as well as in the neighbouring districts. The District Administration is planning to bring the new Patora Dam into the World Bank Scheme. The project, yet to be completed has resulted in an excellent reservoir area of 1085 Hc. Seedlings shall be stocked next year and plans are afoot to register a society with enthusiastic members.

These small Dams have brought irrigation and food security. But today, Nuapada's eager and enthusiastic villagers strive for more. Scarce resource has to be optimally utilised and that is the message of SAIPALA !

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Collector and District Magistrate,
NUAPADA

Farm implements and machinery needs of Orissa

Dr. S. Swain

1. Introduction

Orissa is one of the major rice growing states of the country. This state covers an area 15.54 M.ha with 6.0 M. ha cultivable land and a population of 31.51 M. The NSDP is highly influenced by the agricultural sector. Contribution of this sector has been around 50 per cent. Farmers and agricultural workers make up about 80 per cent of the total work force and schedule caste and schedule tribes constitute 38 per cent of the population.

The average annual rainfall is about 1500 mm. The variation in amount and timeliness of rainfall is very large. Timely planting, short duration varieties and supplementary irrigation are the important factors for assured crop yield in Kharif.

The marginal and small farmers owning 2.4 M. land holdings comprise 74 per cent of the total holdings and control 37 per cent of the cultivated area. The farmers with 2 to 4 ha holding size constitute 25 per cent of the holdings covering about 55 per cent of the area. Holding of 5 ha or more in size comprises 1 per cent of the holdings and 8 per cent of the cultivated area (1991).

On the basis of the agro-climatic conditions, the state has been divided into 10 zones. The different types of soil encountered in the agro-climatic zones are red and yellow, red loamy, alluvial, saline, brown forest soil, alfisols and inceptisols, black, mixed red and black and lateritic soil.

Rice is the principal crop of the state. Maize, ragi, wheat, potato, sugarcane and groundnut are also grown by a large number of farmers.

2. Farm Power

Human labour and animal power are the main source of energy for the farmers of the state. About 4.5 M cultivators and agricultural

workers and 2.6 M animals work on the land. There are about 8000 tractors and 1500 power tillers in use all over the state. Failure to prepare the land and sow the seeds in time is the major constraint in increasing the agricultural production. The wooden plough used by most of the farmers is very inefficient. There are acute shortage of animal power for timely cultivation and human labour during transplanting, weeding and harvesting.

3. Farm Implements

3.1 Land Preparation

3.1.1 Drybed (dryland)

The use of improved iron plough reduces the time of operation as a result of which the sowing and planting work can be advanced by about 15 days. It leads to lower cost of operation (by about 50 per cent) and also increases the yield of the crop. At present there are more than 2 lakh steel and cast iron ploughs used by the farmers. These are available in the trade names as Implement Factory plough, heavy soil plough, Bhima plough, Bose plough and Rocket plough. The use of these ploughs except heavy soil plough is mostly confined to the coastal areas. There is a need to develop ploughs for red, yellow and black soil conditions. Considering the crop and area under cultivation there is a need for more iron ploughs for the state.

The use of iron plough and a light weight disc harrow are considered more effective for land preparation. In view of this there is a need for manufacturing of light weight disc harrows.

Animal drawn implements for collecting trash and weed, clod breaking and land smoothing are required to replace the conventional wooden ladder used by our farmers.

3.1.2 Puddling (wet land)

At present almost all the farmers are using narrow wooden ploughs to puddle the paddy fields. Animal drawn puddlers are required for higher efficiency and work capacity and timeliness of operation. The light disc harrow also can be used as a puddler.

3.2 Sowing and Planting

The common practice of sowing paddy in upland condition is broadcasting of seeds followed by a light ploughing for covering seeds. In low land, paddy seedlings are transplanted at random or in lines. In case of potato, groundnut and sugarcane etc. the seeds/sets are sown in lines in furrow opened by narrow wooden ploughs or small hand tools.

In order to get the agronomic advantages, it is essential to sow the crop in lines. A simple seed tube with a funnel attached to the wooden plough provides line sowing. The use of two/three row seed drill or seed-cum-fertilizer drill can provide further saving in operation time and higher efficiency.

A number of rice transplanters were tested in IRRI, Philippines. It was concluded that simple manually operated machines are required for Asian countries. Research work on development of rice transplanter is in progress at CRRI, Cuttack and CIAE, Bhopal.

3.3 Crust Breaking

There is a poor emergence of seedlings in sandy and loamy soils because of soil crusting. The crops affected by soil crust are sorghum, pearl millet, soyabean, mung, cowpea etc. Breaking the crust by a sickle requires as high as 200 man-hrs per hectare. Manually pushed single and two row crust breakers and animal drawn crust breakers are required for crust breaking and to enhance the emergence of seedlings.

3.4 Weeding

Weed growth is a serious problem in rainfed kharif crop. The commonly practised hand weeding with *khurpi* is costly and time

consuming process. In view of the importance of weed control for higher crop yield, development of manually pushed and animal drawn weeders was undertaken by the RNAM under the UNDP. On the basis of field testing, evaluation and modifications, six weeders have been recommended for large scale field demonstration and popularisation.

3.5 Harvesting and Post-harvest operations :

The harvesting of all crops is done by local sickles. These sickles made by village artisans/blacksmiths are very crude, blunt and inefficient. Improved sickles with machined serrated blade made of thin carbon steel have indicated increase in the output of workers by about 20 per cent.

The mechanisation of harvesting operation needs careful attention from many technical considerations. Since the small farmers can not afford to use machines alone, the machine must have sufficient capacity to be used for custom hiring. High mobility of the machine in the field, wide adaptability to the plant height and the machine operating cost are the other considerations for developing and popularising harvesting machines. Power tiller front mounted vertical conveyer reaper and self propelled vertical conveyor reaper have been developed at CIAE, Bhopal and TNAU, Coimbatore. These machines have a potential for use in the paddy areas of the state.

A number of single crop and multicrop threshers have been developed at different Research Institutes and Agricultural Universities. Manually and power operated threshers are commercially manufactured by a number of manufacturers in Ludhiana and Punjab. The one hp. electric motor operated paddy thresher developed in the Farm Implement Design Unit, OUAT has been well accepted by the farmers of the state. About 500 units of the same amounting to Rs. 40.00 lakhs have been supplied to the farmers with subsidy. On the basis of its acceptance, another composite machine with a 2 hp electric motor developed by a local firm to do the work of threshing, winnowing, hulling and grinding of

the paddy/rice is under field trial. This excellent machine will revolutionise the state agriculture scenario and will turn the rural youth to rural entrepreneurs.

Power operated threshers, pedal operated groundnut threshers and manually operated groundnut decorticators are very much useful and have been accepted by the farmers. These machines need to be manufactured commercially to meet the demand of the farmers.

4. Farm Implement Demand

The requirement for improved animal drawn implements is mainly on the holdings in the range of 1-4 hectare (5) and 4-10 hectare. A rough estimate on the basis of crop area category, implement capacity and farm holding size indicates that there is a potential demand for 7.0 lakh iron ploughs, 14.0 lakh hand weeders, 6.3 lakh simple seeding attachments, 0.4 lakh seed drills, 3.4 lakh disc harrows, 7.0 lakh improved sickles, 3.5 lakh pedal threshers

and 1.0 lakh power threshers. The sale of farm implements and machinery in the state during 1991-92, 92-93 and 93-94 was Rs. 45.00, Rs. 85.00 and Rs. 120.00 lakh respectively. The target for the current year (1994-95) has been fixed at Rs. 800.00 lakhs.

5. Conclusion

At present about 50,000 iron ploughs are being made available to the farmers through the DAFP and the OAIC. The other implements available are very small in number. There are about 10 manufacturers located in Bhubaneswar and Cuttack who are manufacturing farm implements to a limited extent. To meet the farmers' need it is required that the local manufacturers must come forward with greater involvement and responsibility to boost the farm implement industry of the state.

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JAWAHAR ROJAGAR YOJANA

2.87 lakh man-days have been created till August-end of the current financial year under Jawahar Rojagar Yojana with an estimated expenditure of Rs.43,88,39,000.

A sum of Rs.3,74,61,000 has been spent under Indira Awas Yojana included in the main plan to construct houses for the poor. 3,254 houses have been completed and 6,030 houses are still under construction.

BIO-GAS PLANTS INSTALLED

1,134 bio-gas plants have been installed by July during the current financial year, out of which 338 plants could be installed during the month of July.

FISCAL AID FOR BACKWARD CLASS

The Orissa Harijan and Adivasi Development Financial Corporation have chalked out a plan to extend financial help, maximum upto Rs.50,000.00 to the people enlisted in backward class categories for opening shops or trading commodities to step up their earning.

Success Story on DW CRA groups based on Sisal Fibre Products

LOCATION BRIEFING :

1. Village .. Manikguda & Jatgarh
2. Block .. Komna
3. District .. Nuapada
4. State .. Orissa

PROGRAMME BRIEFING :

1. Nature of activity.. Sisal Fibre products
2. Programme(s) .. DW CRA group-TRYSEM trainees
3. Individual/Group Scheme .. Group Activity

This is about 40 women in two DW CRA groups of 20 each in two neighbouring villages namely Manikguda and Jatgarh. These two villages have identical demographic and socio-economic features i.e. poverty, adverse natural conditions, infertile and rocky land formations combined with scarce rainfall. These people are basically landless destitutes. The prevailing social systems textposed with taboos and inhibitions have made their life more difficult and especially that of the womenfolk. Skill development for cottage and traditional rural artisan activities was the only hope for these people.

A vast area of degraded waste land surrounding these two villages has been covered under the Sisal Plantation which was taken up in 1989-90 under DPAP Scheme. Later a Sisal extraction unit was set up at Manikguda for sale of Sisal fibre to agencies outside the district.

In the year 1991, the DW CRA supervisor of the block happened to visit these villages to study the problems of the womenfolk. She was moved to see the plight of the people especially of the women. She explained to them that opportunities were available under DW CRA

Scheme for self employment on a sustained basis. All the women present were made aware of the objectives and benefits of DW CRA and how they could supplement family income with the help of some other economic activity. She asked them to think over this and promised to come again next week.

Next week when DW CRA supervisor visited the village, she found that about 15 women were waiting eagerly to discuss the formation of a DW CRA group. One Smt. Anusuya Panigrahi was selected as the group organiser. The selection of the activity was left to the group members and DW CRA supervisor also participated in the discussion. She floated the idea of making Sisal products which had an excellent market inside and outside the district. Since the people of this vicinity were aware of the utility of Sisal fibres, it was not difficult to motivate the beneficiaries in establishing the units. It was, as if, tailor made for them. They did, indeed, possess an aptitude for Sisal related work.

About twenty interested women from the target group were selected and trained under the TRYSEM Scheme for making Sisal products. Two months training gave them confidence to take up the economic activity for supplementing family income. Both the groups had to face the problems of a proper work-shed, smooth supply of Sisal fibre and over and above the mechanism of marketing. The unit at Manikguda went to production in September 1992 and the Jatgarh unit in March 1993. Both the groups have attracted much limelight in and outside the district as well as the State because of their skillful products, let alone their handsome earnings and improved lifestyle.

The production range in both the groups includes Doormats, Tablemats, Telephonemats, Bags, Cycle folwers and Ropes of different shapes and sizes. An in-house market survey to

increase the production range for marketing in bigger cities in the State as well as neighbouring cities of Madhya Pradesh is being conducted presently after which advanced training for skill development will be imparted.

In the initial phase it was hell of an experience to market the products because of lack of outlets in the districts. This dampened the spirit of the group members of the units as well as of the DW CRA personnel who had devoted so much time and energy to see the infant groups cross all the initial hurdles. But, as they say, a ray of light awaits at the end of the tunnel. The opening of the D.S.M.S. by the parent DRDA at Bhawanipatna and Vanalaxmi, the rural products show-room of Regulated Marketing committee, Nuapada have done great jobs in popularising the Sisal products in and outside the districts and the State and thereby providing assured marketability of our products.

The units passed through lean periods on account of high input price which made the products less competitive and hence resulted in dead storage of products and subsequently next to zero-production level. The newly formed DRDA at Nuapada intervened to break the deadlock and fixed the fibre price at the old rate of Rs.8 per kg. which has reviguated the units.

To add feathers to our cap, Hon'ble Prime Minister Shri P.V. Narasimha Rao, Hon'ble Chief Minister of Orissa Shri Biju Patnaik, Hon'ble Governor of Orissa Shri B. Satyanarayan Reddy and his predecessor Hon'ble Shri Yagya Datta Sharma have visited either of the units and seen live productions. Hon'ble P.M. Shri P.V. Narasimha Rao and Hon'ble C.M. of Orissa Shri Biju Patnaik have donned hats on their visit to Manikguda on April 22, 1993 during their round to meet the people.

The Hon'ble Governors have also happily accepted their souvenir products. Besides a number of big shots including Ministers and top bureaucrats have visited the units and have encouraged the members.

The demonstrative effect of Jatgarh unit is encouraging. Fifteen untrained women have taken up to this trade induced by the success of the unit. They have been fully encouraged and extended all sorts of help in acquiring the skills and marketability of their products. Presently, they are working as an informal group with plans to impart further training and establish another unit in the village. The impact of Manikguda & Jatgarh units has reached far beyond and four women groups have shown genuine interest to establish similar units at different places in the Block. The groups have already been formed and training will start during the new financial year of 1994-95 with the target of productions rolling in some time around December '94-January '95.

To facilitate the activities, a working shed in each village has been sanctioned by DRDA, Nuapada at an estimated cost of Rs.1,00,000 each out of IRDP programme infrastructure head. The D.S.M.S. of DRDA, Nuapada has also agreed to open a window which will facilitate quicker clearance of rural products in the district.

Both the groups have participated in a number of district, State and National level exhibitions and have earned laurels for them as well as the district. The popularity of our products can be gauged from the products being sold out like hot cakes within a couple of days of exhibitions being inaugurated. A list of prominent exhibitions wherein these units participated either directly or through sister concerns are illustrated below :

Sl. No.	Name of the Exhibition	Nature of the exhibition	Date of exhibition	Remarks
1	2	3	4	5
1.	Exhibition of Handicrafts by women artisans, Bhubaneswar.	State level	24th, 25th & 26th November, 1992	Direct Participation
2.	District Exhibition, Bhawanipatna	District Level	26th, January 1993 to 2nd February 1993	Ditto

1	2	3	4	5
3.	Gramshree Mela, Puri, (Ratha Yatra-Car Festival). organised by CAPART	International Level	22nd June to 20th June 1993	Through ORMAS, LS DWCRA represented both units.
4.	Exhibition of women artisans' products at Bhubaneswar, Cuttack, Calcutta, Visakhapatnam, Madras and Hyderabad.	National Level	June & July 1992	Through Mahila Samabaya Nigam, Orissa.
5.	Independence Day exhibition, organised by DSMS, Kalahandi at Bhawanipatna.	District Level	15th August 1993	Direct participation
6.	Pallishree Exhibition, Rourkela	State Level	10th to 16th October 1993	Through DRDA
7.	Bali Yatra Exhibition, Cuttack	State Level	29th November to 3rd December 1993	Ditto
8.	Gramshree Mela, Bhubaneswar (organised by CAPART and ORMAS)	National Level	5th to 13th March 1994	Direct participation as a wing of DRDA.
9.	Republic Day Jhanki, Nuapada	District Level	26th January 1994	Direct participation

Besides the above mentioned exhibitions the units have participated in a score of exhibitions-cum-demonstration events, either directly or through the DRDA.

Sisal fibre makes strong and durable ropes and other household products, economically speaking, it is cheap in comparison to other fibres, the cost of Sisal fibre and end products are illustrated below.

COST ANALYSIS

1.	Cost of Fibre kg.	..	Rs. 06.00
2.	End products—900 gms.	..	Rs. 06.00
3.	Cost of Dye—900 gms.	..	Rs. 07.00
		..	Rs. 13.00
	Total cost 900 gms.		
	Average consumption of finished fibre per beneficiary/day	2.25 kg.	
4.	Cost of 2.25 kgs. of finished fibre	..	Rs. 32.50
5.	Wage component (@ 25.00) per day	..	Rs. 25.00
		..	Rs. 57.50
	Cost of 2.25 kg. of finished materials	..	

Source : District Information and Public Relations Office, Nuapada.

Not Hema Paika Alone

Chudangapur is an Adivasi inhabited Panchayat in Mohana Block in Gajapati district. The panchayat comprises 19 villages which are mostly situated on hilly ghats. In the Panchayat Election augmented by the present Government, Hemalata Paika, a 23 years old Adivasi woman was elected as the Member of the Panchayat Samiti. She is the daughter of Gangadhar and Suna Paika and belongs to the village Chudangapur. She has studied upto Class-IX in Chandragiri Kanyasrama and has been helping her parents in various domestic chores.

It was a memorable experience on her part to be elected as the Member of the Panchayat Samiti as she had absolutely no knowledge of current politics and functioning of the Government. With the support of the enthusiastic people, she could win her election and was exposed to various welfare schemes funded by the State Government. Of course, she took almost a year to make herself conversant with the various development projects. She could get to know about the objectives and functioning of the Panchayat by mustering up courage and confidence. She could manage to meet the Ministers, particularly, the Minister for Fisheries and Animal Resources and could come to Bhubaneswar to attend the Panchayati Raj Celebration. She makes it no secret how in the beginning she was afraid of meeting the officials and Ministers and pressing demands for the welfare of the people. In course of time,

she took up some work under the Jawahar Rozgar Yojana, experienced the difficulties pertaining to the implementation of the scheme and discussed them freely with the officials in the Block. She takes pride in laying a Village Road in Tumanpadar, undertaking repairs of Renu-Chudangapur-Nuasahi and of the road leading to Gumiguda-Chudangapur Road, digging a well in Chudangapur and implementing an M.I.P. in Sialilati. She is hopeful that she will undertake similar development work in the coming years.

In an interview with Shri Gouri Shankar Pradhan published in *Mahendragiri* (V-8/9), she has spelt out her practical difficulties in associating herself with various welfare schemes sponsored by the Government. Among other difficulties the major ones were the problem of her accommodation during official work in the far-off Block Office, her ignorance of exclusive women-oriented Government Schemes, lack of adequate funds and capital investment. She hopes, if Government officials really extend their help and assistance within the frame-work and ease out their difficulties in making contacts with different Government agencies, women even in the remote interior will not hesitate to join the national stream and take-up bold assignments for the society.

Courtesy : *Mahendragiri* (Oriya Monthly)
Sahadev-Tikarpada,
Bhismagiri, Ganjam.

SOFTWARE TECHNOLOGY PARK

Many software firms are eager to acquire land at Bhubaneswar in the Software Technology Park as envisaged in the scheme. Meanwhile the Centre has placed purchase orders for the Satellite Earth Station.

The custom clearance facilities for Bhubaneswar Airport approved recently by the Centre stirred up new hopes. The IDCO has also sanctioned Rs.2 lakhs to Civil Aviation Directorate. Chief Minister Shri Biju Patnaik has ordered to allot land for the Earth Station through STP.

Second Dam across Mahanadi :

Only solution to check flood in Orissa

Rasananda Panda

The floods in the river Mahanadi, which in the month of July and August last caused large-scale devastation in Orissa clearly indicate that the time has once again warranted the Government (both Central and State) to think seriously about taking up the construction of a second dam across the river to relieve pressure that is at present being mounted on the Hirakud dam, commissioned in 1957.

The Hirakud dam was the first stage of the three dams (other two being Tikarpada and Manibhadra) that had been originally planned across the river to moderate floods in the Mahanadi delta. During the 1961 floods, the Hirakud dam came to the rescue by moderating the flood flow. There was at that time an inflow of as high as 71 million acre feet which is a record till date, in a little over two days. Since the dam was very young in age (only four years), Mr. Biju Patnaik, who was then Chief Minister could take the risk of storing water to the height of 632 feet as against the full reservoirs level of 630 feet. Of course, Mr. Patnaik later stated that he had to take such a risky decision because he had to save the towns of Sambalpur and Cuttack from massive devastation.

The floods of 1961 no doubt did the trick and the Government decided to construct the second dam across Mahanadi at Tikarpada about 130 km. downstream of Hirakud. Not only the project report was prepared, but even the then Prime Minister, Pt. Jawaharlal Nehru laid the foundation stone for it when he visited Orissa in 1964 to attend the AICC session.

The project, however could not be implemented and the construction activity failed to start because of stiff opposition from the people of Western Orissa as they feared that the dam would submerge 1,000 square miles of area including some historically important towns such as Sonepur, Athamallik and Boudh.

However, keeping these facts in mind if question arises is there a need for a second dam across Mahanadi ? The answer is obviously a big "YES". If not today, tomorrow or even after three, four or ten years. This is because of the fact that though Hirakud is the World's longest dam, it is still considered small in view of the fact that it has a catchment area of 32,000 square miles above the dam. Compared to this, the live storage capacity of the reservoir is only 4.88 million acre feet. The average inflow of water into the dam in a year is 25 million acre feet.

The Hirakud dam in high floods has a capacity to discharge upto 15 lakh cusecs of water through sluices and crest gates. The embankments all along are strong enough and if the dam at any time does release that amount of water, what would happen is beyond imagination—half of the State would be submerged !

No doubt, Hirakud has played a major role in being able to moderate floods in Mahanadi delta in the past. But what can it do if there is a rainfall of about 700 mm. in the upstream. Experts from the State Water Resources Department observed that the dam wall shakes when all the sluices are made open and also when the water is kept to its full capacity. There are also some scratches in the dam wall and to worry all the dam is gradually covered with silt and thereby causing low water storage.

To get over this problem of how to moderate the floods in the delta once for all, the Tikarpada project was conceived. It was planned to have a live storage capacity of 38 million acre feet as against the Hirakud's 4.88 million acre feet. Apart from fully controlling the flood in the delta, the Tikarpada project was

contemplated to have 16X125 MW hydel units for generation of power. The project report had stated that it would have in a position to supply power to Uttar Pradesh, Bihar, Madhya Pradesh, West Bengal and Andhra Pradesh after meeting the total power requirement of the State. Not only this, the project will completely irrigate the agricultural lands of the Nayagarh, Khurda, Phulbani districts and parts of the Cuttack district (Banki Subdivision). Again the drinking water menace in Bolangir and Kalahandi districts will be solved to a large extent. However, the biggest drawback of this project was the submergence of 1,000 square miles of area, affecting a population of over 2,60,000. The Government lacks the will power and therefore the project could not see the light of the day.

Again after the devastation caused by the Mahanadi and its tributaries in 1982, the then Chief Minister Mr. J. B. Pattanaik also revived the question of a second dam, but that is yet to come through. According to senior engineers of the State, instead of having a second dam at Tikarapara as originally planned, the

Government should give a serious thought to construct a dam at Manibhadra, further downstream of Tikarapara site to avoid large scale submergence of agricultural land and historical towns. The report has been prepared and is still lying in the cold storage awaiting the clearance of the Government of India.

Last but not the least, time has ripen for political leaders as well as for the people crossing across the so called political party affiliation and regional bias, to think seriously over the necessity of a second dam across Mahanadi in order to save the State from this perennial threat given by the mighty Mahanadi every year. It is needless to mention, time warrants for taking a strong and bold decision to construct the second dam if the Government is really keen on protecting the Mahanadi delta—the rice bowl of the State.

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FISH-FED POISED FOR GROWTH

As a measure to combat the non-payment of tax by a handful of 'vested interest' fish traders the State Government have decided to give self-employment to intending freshers. The FISH-FED has decided to appoint staff in six of its centres opened in Bhubaneswar.

MORE GIRLS TO JOIN ENGINEERING

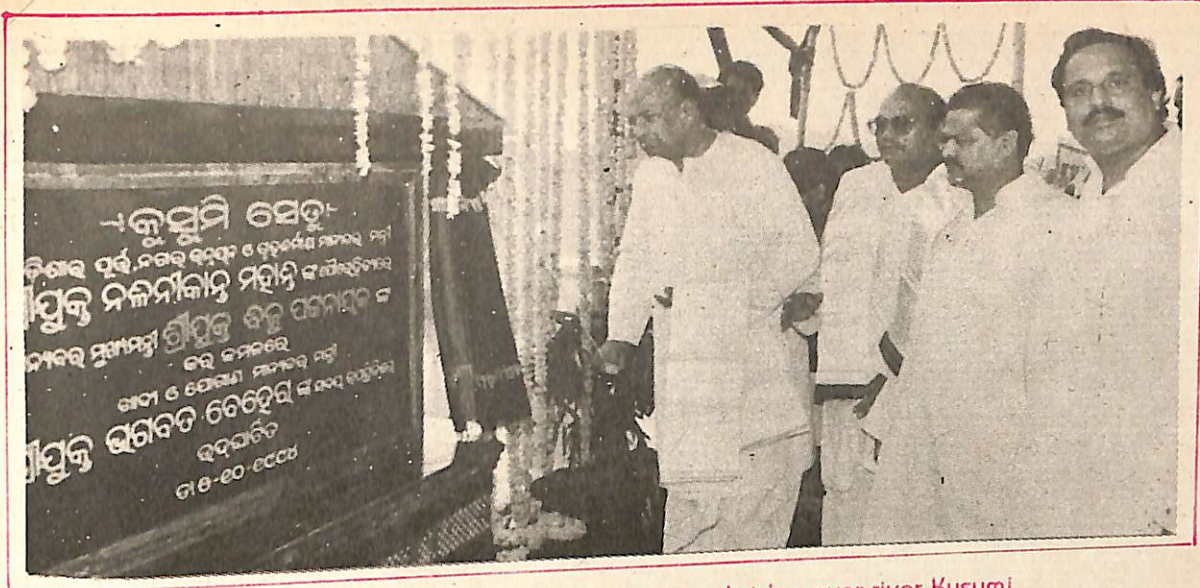
Chief Minister Shri Biju Patnaik has directed the authorities concerned to lower admission marks of girl students to engineering colleges by 10 per cent. This facility will be applicable to the girl-students after considering the cases of regular candidates who qualify in the joint entrance test.

SELECT COMMITTEE TOUR

The State Assembly Select Committee, headed by the Minister of State for Labour and Employment, Shri Prafulla Samal, toured some areas of Balasore district of Orissa and West Bengal to discuss problems of labourers insured under the health scheme. During its 4-day tour which commenced on 6th September last the Committee covered several ESI Hospitals at Balasore, Chandipur and Balgopalpur in Balasore district and Maniktala, Sealdah etc in West Bengal.

Shri Samal during the tour called upon Shri Shanti Ghatak, his counterpart in West Bengal Government at the Writers' Building.

The Committee comprised Shri Ramakrishna Patnaik, Shri Rajendra Singh, Shri Arun Dey, Shri Arabind Dhali, Shri Parsuram Panigrahi, Shri Schidananda Dalal, Dr. N. C. Sahu, ESI Director Shri K. C. Sahu and Regional Director Shri A. K. Sinha.



Chief Minister Shri Biju Patnaik inaugurating bridge over river Kusumi at Badapandusar on 5-10-1994.



Shri P. A. Sangma, Union Minister for Labour is addressing at the inaugural function of Regional Labour Ministers' Conference at Bhubaneswar on 30-9-1994.



Chief Minister Shri Biju Patnaik is addressing Primary Teachers' Rally
at PMG Square on 5-9-1994.